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Henry Perrine Baldwin

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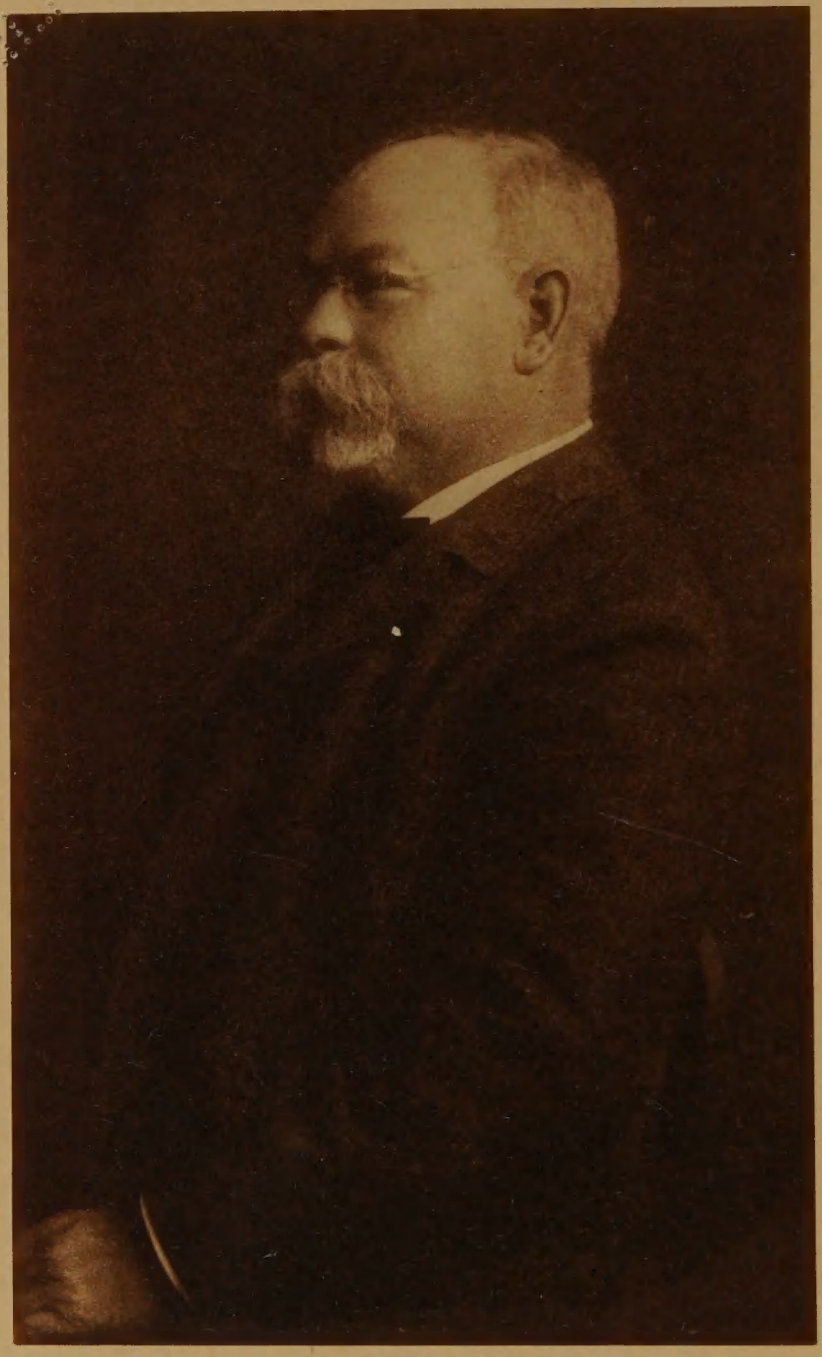

A MEMOIR OF
Henry Perrine Baldwin
1842 TO 1911

BY

ARTHUR D. BALDWIN

His life was gentle; and the elements
So mix'd in him that Nature might stand up,
And say to all the world, This was a man!

PRIVATELY PRINTED AT CLEVELAND
January the second
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TO

Emily Alexander Baldwin

WHO THROUGH ALL THE YEARS OF THEIR MARRIAGE, IN HEALTH AND ILLNESS, IN HAPPINESS AND SORROW, WAS HER HUSBAND'S UNFAILING HELPER, COMPANION, AND INSPIRATION, THIS VOLUME IS LOVINGLY DEDICATED

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LIFE AND CHARACTER OF HENRY PERRINE BALDWIN

Life and Character of Henry Perrine Baldwin

DWIGHT BALDWIN, father of Henry Perrine Baldwin, was born at Durham, Connecticut, in 1798, but with his parents made his home after 1804 at Durham, New York. The first two years of his college course were taken at Williams, but later, after an interval of teaching school, he graduated from Yale in 1821, and subsequently began the study of medicine while at the same time teaching a school in Durham, New York. What followed is thus stated in the Baldwin Genealogy written by his friend and relative, Charles C. Baldwin of Cleveland:

> The three years allowed for studying a profession had not elapsed, when he met with a change in his religious views. His mind had been awakened to the interests of the soul when he was a member of Yale College. Those impressions had not entirely worn off, but now, under the faithful preaching of their pastor, Rev. Dr. Williston, his attention was called up to the subject of religion as it had never been before. About the first of March, 1826, he found relief in believing in an Almighty Redeemer, a hope which has never forsaken him. Religion became the all-absorbing subject of his thought by day and by night. His pious friends now urged him to leave the profession which he had chosen, and direct his attention to the Christian ministry, and some suggested that his knowledge of medicine would not be needed at home, but would increase his usefulness in some benighted land. He soon came to the same conclusion himself, and September 3rd of that year, he united with the Congrega-

Dwight and Charlotte Fowler Baldwin

tional Church in Durham, New York, and soon after he entered the Theological Seminary at Auburn, where he spent three years. While at Auburn he offered his services to the American Board of Boston for a Foreign Mission, and they were accepted. Therefore, when his course at Auburn was completed, they sent for him to go to Boston to attend the Medical Lectures at Cambridge, that he might in that department be better prepared for the missionary service.

Having come to this momentous decision, it was evidently of the greatest importance that he should have a wife to share in his labors, and accordingly he was introduced by a friend to Charlotte Fowler, daughter of Deacon Solomon Fowler of North Branford, Connecticut, and a few weeks later was married to her on December 3, 1830. Twenty-five days later they set sail with a company of missionaries on the ship New England on the long trip around Cape Horn, destined for the Sandwich Islands as the Hawaiian group was then called. This, the "fourth reinforcement," on June 21, 1831 arrived at Honolulu, where they received an enthusiastic welcome from the half naked Hawaiians who plunged joyously into the surf to carry the new missionaries ashore.

Years afterward, when Mrs. Baldwin for the first time revisited her friends and family in New England, she told them that not once on that long, stormy, hard trip around the cape, nor yet once in the years of ministry that followed, had she regretted that apparently hasty resolution to marry the young missionary and depart with him, leaving behind so much that was dear, for a new and almost unknown world.

Stationed first at Waimea, Hawaii, Dwight Baldwin's health suffered in the rigorous climate of that

place and they moved to Lahaina on the Island of Maui.

Lahaina was one of the principal homes of the Hawaiian kings, and was, and is, a very lovely place, with its luxuriant tropical growth, its foreground of sea and its background of precipitous forest covered mountains. It was a thriving harbor in those days, being a port of call for the whale ships which sometimes filled the bay so full that one could jump from one deck to another. Here for thirty-four years Dwight Baldwin did his great life work, preaching to the native congregations in the old Wainee church, and serving as government physician for the Islands of Maui, Molokai, and Lanai.

In 1868 Father Baldwin (so the early missionaries were known) resigned his Lahaina pastorate and became associated with Reverend B. W. Parker in the conduct of the native Theological Seminary at Honolulu. Mother Baldwin died in 1873. She is described as exceptionally sweet, of quiet dignity, and well beloved by her family and friends. Her husband followed her in 1886. As the inscription on her tombstone reads, it had been for both "A life of work, love and prayer," a life intensely and sincerely religious, full of the stern old New England sort of virtue, yet withal exceedingly kindly, unselfish, and affectionate.

Henry Perrine Baldwin was the sixth of eight children and was born August 29, 1842 in the old Baldwin homestead (now the Baldwin House Social Settlement) at Lahaina.

In this old house built of coral rock and plaster, and situated a few rods from the sea in a setting of

The Old Baldwin Home at Lahaina, Maui

Now known as "Baldwin House," a Social Settlement

guava, mango, and breadfruit trees, live what memories of the old missionary days! In fact in an old box in the attic for many years the curious might have found a quantity of correspondence between the missionary fathers, which told the story of the unceasing battle that was fought with heathen customs and renegade whites, the fight for the establishment of virtue and the expulsion of vice from the land. The missionaries took their troubles to God with the most perfect faith and received their answer, and these letters sound as if to all intents they *talked* with Him face to face.

In the midst of such influences Henry Baldwin grew up in the old Baldwin home. Here he shared with his brother Charles the long room in the second story. A room in the north wing of the house was used by Father Baldwin as his dispensary and schoolroom for his children. No other teaching than his own was available, but no doubt the children did not suffer on that account.

Their schooling included also a strict religious education. Every morning and evening "prayers" were held, which consisted in a reading from the Bible, the singing of hymns and a prayer by Father Baldwin, or some distinguished guest who might be present. Henry Baldwin, who had a natural aptitude for music, while still very young used to lead the hymns on the melodeon at morning and evening prayer.

On this same instrument at so early an age as seven, he played the hymns at the Seamen's Chapel where services were held in English by Dr. Sereno E.

Bishop. Father Baldwin used to preach in Hawaiian at the old Wainee church at the south end of town where native Hawaiian congregations assembled often numbering as many as a thousand souls. Of the membership of this church were John Ii and Timateo, who at one time joined the old order with the new by saluting each other according to the ancient custom, touching noses in the midst of the service.

The great feature of the religious and social life was the "General Meeting" which was held annually at Honolulu. The party from Lahaina consisted, among others, of the Baldwin, Alexander, Bishop, Taylor, and Forbes families. Sturdy Kanakas would carry the missionaries and their children one by one through the water to row boats which conveyed them to the waiting sailing vessel, there to proceed upon their slow and odorous course to Honolulu (not until 1853 when the little Akamai appeared, were there any steam driven craft in those waters). The travellers carried their own food and bedding, laying the latter on deck. Sometimes as many as five dreadful days would pass before the weary voyagers arrived at their destination. In Honolulu the Baldwins used to stay with the Cookes at the Pioneer Mission, whither they rode on horseback, while their baggage was carried by hand carts or oxcarts, for horse carriages did not exist in Honolulu during the early days of the mission. Then, while their elders attended the missionary meetings, the youngsters enjoyed glorious good times.

At Lahaina the children had in the sea the greatest

Approaching the Town of Lahaina on the Island of Maui

of all playgrounds. Taught by old Kealoha, their nurse, they all learned to swim like natives. Henry Baldwin used in fact to say, when still a very small child, that he believed he could swim best at the bottom. The Lahaina natives were famous swimmers and many were the tales he used to tell in later life of their skill in spearing fish while swimming under water, of exploits with sharks, and of other swimming feats often performed by the old natives, but quite unknown in these degenerate days. With such teachers it is not surprising that the Baldwin boys became expert with the canoe and in the water.

They were not allowed, however, according to the general understanding among the missionaries, to become too intimate with the native Hawaiians, because of their different standard of morality. The use of the native language accordingly (as recommended by the "General Meeting") was tabued until the boys were twelve years old. But for this prohibition no doubt Henry Baldwin would have been, when he grew to manhood, a more proficient scholar in the Hawaiian language. Nevertheless he was able to use it fluently and well, though not sufficiently so to satisfy himself.

The most intimate friends of the family on Maui were the Alexanders, who lived nearby at Lahainaluna, where Father Alexander taught the school until in 1857, to the great regret of the Baldwins, he moved to Wailuku on the other side of the West Maui Mountains. With the Alexanders often the merriest expeditions used to be undertaken to the woods and mountains. One of their favorite picnic spots was

Henry Perrine Baldwin

In early Youth

Halealoha in beautiful Koulu Valley, a little house built by the natives for Mother Baldwin's use when recovering from a long period of sickness.

On all such expeditions, as on the trips to General Meeting at Honolulu, Henry Baldwin was said to be "the life of the party." We hear of his riding his horse, "Jolly," into the dining-room to frighten his sisters, and we also hear that they always came to him when in trouble. Full of energy in fun as in work, he was always active. At the same time he was exceedingly conscientious. It is told how at one time a picnic in one of the mountain valleys was planned, and Henry was urged to join the party, but declined, much as he loved such expeditions, because of unfinished work in the garden. He always believed that what he set his hands to do must be well finished before undertaking other things. In many such ways the child was father to the man. Kind, cheerful, and capable, he was depended upon by others, and, making many friends and holding them fast, he was from the beginning a natural leader through that rare combination of fun, sympathy, and conscience, for which he was well known in after life.

It was a very simple, healthy life, that of the early Hawaiian missionaries. Father Baldwin's salary was only six hundred dollars a year which, however, was eked out with a small income possessed by Mother Baldwin. On this was supported a family of six children (two had died) besides which many friends were entertained. Missionaries often visited them and many captains of whalers spent their time on shore with the family, sometimes leaving their wives

while they themselves went on their way to northern waters. On one such occasion a captain sailed away leaving his wife behind but neither he nor his ship was ever heard from again.

A barrel of whale oil furnished light for a year. The flour brought by the missionary steamer Morning Star came once a year and several times it had been so wetted in the storms off Cape Horn that it had hardened and it was necessary to chisel off the daily measure for cooking. Vegetables, however, grew in their own garden and there was an abundance of fruit, such as bananas, grapes, and watermelons, and one does not hear that they suffered from their poverty.

In 1856 the health of Father Baldwin, who had worked thirty-six years without a vacation, failed and the "American Board" granted him a year's leave of absence. Accompanied by his wife he left the Islands for a year's visit in "the states," sailing on the bark Behring Sea by way of Cape Horn. After a happy reunion with his daughter, Abigail, a Mount Holyoke girl, and his son Dwight, a student at Yale College, and with his old friends and kindred, he returned to the Islands with his wife and daughter by way of the Isthmus of Panama, improved in health though in place of rest he had spent much of his time preaching in various pulpits.

While the parents and older children were in the United States, the boys Charles and Henry began their career at the boarding school at Punahou near Honolulu, then under the charge of Dr. Edward Beckwith. For him Henry Baldwin formed imme-

diately a very great affection, which continued until this good man's death in 1909.

With him the boys spent some hard as well as pleasant days. Of the former kind were those during vacation time, when the boys were set by Mr. Spooner, the business manager of the school, to do man's work in the dairy and the field.

The great trial of the new scholars in those days, as for many years after, was the ceremony of "ducking" in the pond. It was a tradition that every new boy must be ducked, but Henry Baldwin, who began early to practice boxing with Samuel Alexander, Samuel Armstrong (afterwards General Armstrong of Hampton Institute) and others, put his back to the wall and invited the big boys of the school to "come on." He was not ducked.

His favorite recreation while at Punahou was to search the Oahu Mountains and valleys for land shells and ferns to add to his collection. On nearly every Saturday and holiday the boys would be off to the woods. Sometimes they scaled apparently impossible precipices. Often night would catch them still among the crags where, wet and hungry, they would make what shift they could until morning, returning then to mild scoldings by good Dr. Beckwith.

Immediately after completing his course at Punahou, Mr. Baldwin began his life as a planter by undertaking to manage William D. Alexander's rice plantation near the school. This was a complete failure, and thereafter his business activities were confined to the raising of sugar, in which, as will appear, he was more successful.

Emily Whitney Alexander

A Schoolgirl at Punahou

In 1863, when twenty-one years old, he began to work for his brother Dwight, who was planting sugar-cane at Lahaina and selling his product to Messrs. Campbell and Turton. It was his intention to earn enough money to finance the completion of his education at Williams College, and afterwards to take a course in a medical college. This ambition was never gratified, for once started at work, he stayed at it as long as he lived. Nevertheless he always keenly regretted his lack of a college education, notwithstanding that, possessed of an alert mind and a keen observation and helped by an extensive course of reading, he acquired a greater store of knowledge and culture than that of the majority of college men.

Not long after beginning work at Lahaina, he was persuaded by Samuel Alexander, manager of the Waihee plantation on the northeast side of the West Maui Mountains to take a position under him as head luna.

Many were the thrilling tales which he afterwards used to tell of those old days at Waihee. Among its laborers was a part of the first importation of Chinese to the Islands, which, as usually happened with the successive immigrations of various nationalities, turned out to be the worst. They were in fact a band of pirates and cutthroats, and it required a man of steady nerve and courage to hold his own among them. Mr. Baldwin alone among the lunas carried no weapons, and it was perhaps due to this fact and his ready courage and his ability to sympathize and "get on" with the working people, that he came through the ordeal unscathed. He did, however,

carry a scar left by a stone thrown while quelling one of their riots.

The arguments of Christopher H. Lewers, owner of Waihee, had much to do with Mr. Baldwin's decision to abandon his plan of going to the states to study medicine. The young man was too promising and too much needed by the plantation to be readily given up. One can not but think at this day how great a difference it might have made with the Island of Maui if Mr. Baldwin, who was more responsible than any other for the making of its barren and almost desert districts into a prosperous, fruitful, and well inhabited country, had followed his inclination and become a physician instead of a business man!

In 1867 for the first time, he left the Islands to see something of the world, accompanied by his friend, Rexford Hitchcock. A diary kept of this trip is still preserved. It tells of an excursion to the Dalles of the Columbia, and a very difficult expedition to the Calaveras big trees, accomplished on foot through the deep snow and mountain torrents after stage and saddle horses failed. One finds manifested in this diary many of the characteristics which we associate with his later life, such as his intense love of travel and of mountain scenery, his love for music, and his sincere devotion to religion.

While in California on this trip he met his early friend and schoolmate, Miss Emily Whitney Alexander, who was in the States, visiting her brother James Alexander at San Leandro, California, and later her aunts Jane Graydon in Indianapolis and

Iao Valley

Maui, Hawaiian Islands

Anne Gass in Gallatin, Tennessee, and other relatives in different places.

Later, upon his return to the Islands, they became engaged to marry, the betrothal taking place in the beautiful Valley of Iao. The wedding was solemnized at Wailuku on April 5, 1870. Their first home was at Sunnyside (now the parsonage of the Makawao Foreign Protestant Church), where in the neighboring district of Paia, Mr. Samuel Alexander and Mr. Baldwin under the name of Alexander and Baldwin, had started a sugar plantation. From that time, Central Maui was Mr. Baldwin's home and the place of his principal activities.

Hard work and worry were his lot during those first years at Sunnyside. He was obliged to borrow in Honolulu the money (about nine hundred dollars) which it was necessary for him to contribute to the partnership, Mr. Alexander giving the larger share. Even so small a debt as this was then a very serious matter. The plantation was not irrigated and put all its dependence upon the chance of rain. Desolating droughts followed. With a small mill of a daily capacity of only three tons (its present capacity is two hundred tons) and with many adverse natural conditions, it is no wonder that the future sometimes looked to the young partners very dark indeed. It is told that at one time Mr. Baldwin in despair dismounted from his horse and prayed, promising that if God would send the rain which would save the plantation, he would thenceforth give a part of all he earned to His purposes. That very night

came the rain, sealing the covenant which was always scrupulously kept.

On October 5th, 1874, Father Baldwin wrote to him:

> You seem to keep up good courage about the plantation, but I think if you have one or two poor years your agents will own the whole. I have been easy about what you owe me. But as far as you find it convenient to pay up, it may enable me to help you the more hereafter should worse times come.

Mr. Baldwin worked very hard and indeed must have earned his salary of one hundred dollars a month, for at one and the same time he was manager, sugar-boiler, engineer, and bookkeeper. Mrs. Baldwin used often to help him with the bookkeeping in the evenings when he was too exhausted to "figure" after his heavy work all day in the fields.

Often it was hard for the family to make ends meet. Nevertheless there existed a spirit of hospitality in those days that poverty could not suppress, a spirit sometimes mistaken for extravagance. And so it happened that upon the visit of an old missionary friend to Sunnyside, for whom chickens were killed and the best that could be had provided, the young couple was taken sharply to task by their guest for their lavish living.

With the enactment of the first reciprocity treaty with the United States in 1876 the anxious partners were cheered by new hope. Mr. Baldwin's letters at this time were full of the negotiations which led up to the passage of this treaty, showing that even then he was consulted by the leaders and was active in public affairs.

On March 8, 1875, his father wrote him:

> Rain, health, reciprocity and God's blessing will get you out of debt.

And so they did—with the help of the Hamakua ditch.

Before the better times came, however, and while this ditch project was under discussion, Mr. Baldwin met with an accident which nearly cost him his life. This occurred on March 28, 1876. Let me here quote Mr. W. H. Wilkinson who was engineer of the mill at that time:

> The day the accident happened he was standing there throwing the cane back a long while. We were going to boil off that day. He came into the mill and said to me, "We have got to set that mill up more, there is too much waste." One side ground fairly well but the other side was a little more open so it did not crush the cane properly. I said, "Mr. Baldwin, we haven't got iron of the right thickness. If we put a sheet on this side it will be closer than the other side." He said, "Well, I will go up to dinner and when I come back we will take a look at it. Have the boys clean up the mill." At the time we were clearing up the ground of the last pieces of cane as it was the last of the day's run. This was just before the noon hour. He rode away and I told the boys to go to dinner but kept the boys that fed the mill to clean it up. I went out and helped them. We poured cream of lime on the rollers so as to keep them sweet. This when it dried was like whitewash. I went out and was looking at the rollers and being white I could see that they were nearly the same at both ends and I satisfied myself that we didn't have proper iron to set them up even.
>
> Mr. Baldwin came up behind me on his horse and said, "Well, what do you think of it?" I said, "Well, Mr. Baldwin, I think just as I told you. We haven't any iron thin enough to make it even." He and I were the only ones there.

Emily Alexander Baldwin

In 1882

Henry Perrine Baldwin

In 1867

Charlie Baldwin was down at the boilers. Mr. Baldwin repeated, "That is wider than you think for on that side." Then he rode off to hitch his horse and walked back up. While he was hitching his horse I walked around to the other side of the mill between it and the house. That was the side that was widest open.

Mr. Baldwin came up and stepped up on the plank where the man stood when he fed the mill. He was whittling a piece of shingle with which he was evidently going to prove his point, but he dropped it, changing his mind, and showed me by slipping his fingers in between the rollers where it was widest. It just touched the knuckles. The mill was going pretty fast. He reached over and slipped his hand in the place where the rollers were closest together. The rollers (which weighed about three tons) caught his finger and I knew that a pair of cattle could not pull him out and I ran into the door of the engine room which was some feet mauka of the rollers and around the engine intending to throw it out of gear.

In this moment of dreadful peril Mr. Baldwin retained his presence of mind. He called to Mr. Wilkinson to reverse the engine at once. To do this with the old fashioned engine (which may still be seen in the mud press of the Paia mill) it was necessary to push up the eccentric rod, insert a pin in the hole in the crank, and start the engine the opposite way. This complicated process Mr. Wilkinson was able to accomplish only just in time to save Mr. Baldwin's life. His narrative proceeds:

As soon as I got it stopped I had full control of it and I backed very slowly until I thought he was out, and I called out to him, "Are you all right?" He did not answer. I repeated the question several times but got no answer. If I had connected her she would have gone ahead and I couldn't disconnect her, so I called to Charlie to shut off the steam.

He saw something was wrong and went and shut off. Then I connected the engine and went out to see how Mr. Baldwin was and met him walking into the engine house. He was as white as a sheet. I set a chair for him to sit down and he reached around with his other hand and got out his keys and told me to send a man up to the office at Sunnyside and get a bottle of brandy. I told him I had some at my house and I went up and got it, my wife returning with me. I gave him some. I was very much afraid he would faint but he did not. He was in his shirt sleeves. The mill had stripped all the flesh from his hand and his arm to some distance above the elbow. The arteries were not severed and there was very little bleeding. After he had sat a while my wife and I supported him and got him over to my house which was just across the road, and he lay down on the bed.

I went back to the mill and wrote a letter to Drs. Enders or Moffatt or both, and sent a man with it to Wailuku (ten miles away). I explained in my note that they should come prepared to take the arm off. I put a bullock driver on Mr. Baldwin's horse and told him to ride as fast as he could, but to come back slowly. He did not obey me but went fast both ways and so injured the horse that he died soon after. The man spurred the horse and made him crazy so that he did not get to Wailuku as soon as he would otherwise. Dr. Moffatt saw him coming and feared something was wrong and met him at the gate and his horse being ready there was no more delay. He came up very quickly, and that afternoon performed the operation (amputation of the arm between the elbow and the shoulder).

As soon as the man was started for the doctor I wrote to Mr. S. T. Alexander at Haiku. He came over at once and brought Mrs. Dickey to stay with Mrs. Baldwin.

This occurred about a week before the birth of the author of this memoir. Under such circumstances, Mrs. Dickey hesitated to tell Mrs. Baldwin of the accident, but the latter, suspecting some untoward

event, drew from her late in the evening an account of what had happened. Early next morning, she mounted a horse and rode down to her husband's bedside at Paliuli, a half mile away. Later, when Father and Mother Alexander arrived, she was taken in their buggy daily back and forth between Sunnyside and Paliuli, while Messrs. Samuel and Henry Alexander and Charles Dickey took turns with Mr. Baldwin at night.

In about two weeks' time he was sufficiently strong to return to Sunnyside. Almost immediately he began to readjust his plan of life to the loss of his arm. He practised writing with his left hand. He planned a cabinet organ with a pedal bass, and ordered one both for his own use and for the Church at Makawao, where he had been accustomed to play hymns for the services conducted by Father Green. This duty he continued to perform with his one hand for many years thereafter, and so faithful was he in its performance that on at least two very rainy occasions the preacher and his organist constituted the entire congregation. Nevertheless Father Green went through the service precisely as though the usual company had been present.

As early as the sixteenth of April, that is, less than three weeks after the accident, his sister, Mrs. S. M. Damon, wrote of having received a letter from him a day or two before, which must thus have been written within two weeks of the accident. Five weeks later, on the twenty-third of May, his sister, Mrs. Atwater, wrote that he must not write so many letters. She mentioned also that she was glad that Mrs. Baldwin

and the baby were going up to Samuel Alexander's mountain house, Olinda, which must have been very recently built.

Letters received that spring, and some of them still preserved, evidence the affection and respect which Mr. Baldwin had already won for himself throughout the group. Among others Sanford B. Dole, afterwards president of the Hawaiian Republic and first governor of the Territory, wrote, addressing him as "Dear old Friend:"

> Your conduct at the time of the accident and afterwards seems to me wonderfully brave and heroic and I congratulate you on it. Such a spirit, I am sure robs the affairs of much of its suffering, both with yourself and your friends.

On April 26, 1876, Father Baldwin wrote from Lahaina, having just arrived from Honolulu, as follows:

> Oh, how glad I would be to keep on to your home and look in on you and your dear little group and mingle our tears together over the sad affliction which God has appointed to us – nor would we forget to lift up the voice of thanksgiving and praise to our Heavenly father for so signally interposing at the last extremity and saving your life. You will never forget that last instant of peril. Oh, how clear is the goodness of God in this case to you and to us all. What shall we render to him for such mercy?

A letter from Father Baldwin dated the twenty-eighth of April mentioned having heard that Henry was about on horseback. In fact, with his accustomed energy he had plunged again into work, much sooner probably than was wise.

When approaching the mill again for the first time after the accident he is reported to have apostro-

phized it in words which he later made good, as follows:

> You have handicapped me for life. Now I am going to make you support me.

We must return, however, to the building of the Hamakua Ditch. This project, the pioneer operation of its kind in the Islands, had been for some time in the minds of Mr. Alexander and Mr. Baldwin. The rain in the Islands is carried by the northeast trade winds and falls on the windward slopes of the mountains, which are too rough for cultivation, being cut by large gorges down which the water runs back to the sea without benefiting man other than by decorating for him one of the loveliest districts in the world. The plantations were situated on the level tracts of land farther to the southeast, upon which very little rain fell and where in consequence vegetation did not thrive. With that constructive imagination fundamental in successful captains of industry, the partners conceived the idea of carrying this water through tunnel and ditch from the gorges of East Maui to the potentially fertile but dry lands of Central Maui. Accordingly they commenced negotiations with the government and obtained from it a lease dated September 30, 1876, by which they were authorized to build an aqueduct to carry certain water to the desired territory, but upon condition that the ditch should be completed by September 30, 1878.

This lease ran in favor of the Haiku Sugar Company (situated to the northeast of Paia and managed by Mr. Alexander), Alexander and Baldwin, copartners, James Alexander and T. H. Hobron (pri-

Samuel Thomas Alexander

vate sugar planters), all of whom on November 2, 1876 organized the Hamakua Ditch Company.

The old Haiku plantation record contains the following entry for August 24, 1876:

> Mr. A. said that he had had Mr. J. M. Alexander to survey most of the distance, and that according to their views the undertaking was feasible. The estimate for the cost of the ditch was not over $25,000 according to his own ideas. He hoped to be able to bring the water into their fields as early as May 1877, if the grant and water privileges could be obtained from the government.

As it turned out, Mr. Alexander was unduly optimistic, both as to the time for finishing the project and in his estimate of the amount of money which would be needed. In fact, the cost of the ditch was about eighty thousand dollars; and to obtain this sum proved very difficult. It was a new kind of enterprise not then proven successful, and business men timidly shook their heads when it was proposed that they should assist with their capital. In the end Castle and Cooke, agents for the plantations concerned, were persuaded to advance the necessary money, and the work was commenced. Mr. Baldwin then threw himself into the task with his accustomed energy, notwithstanding that he was still so little recovered from his almost fatal accident that during those days in the "ditch country" he was often obliged to ride away into the woods by himself, dismount from his horse and, unseen by the laborers, lie down until rested sufficiently to proceed.

When the ditch builders came to the last great obstacle, the deep gorge of Maliko, it became necessary in connection with the laying of the pipe down and

up the sides of the precipices there encountered, for the workmen to lower themselves over the cliffs by rope, hand over hand. This at first they absolutely refused to do. The crisis was serious. Mr. Baldwin met it by himself sliding down the rope, using his legs and his one arm, with which he alternately gripped and released the rope to take a fresh hold lower down. This was done before his injured arm had healed and with a straight fall of two hundred feet to the rocks below! The workmen were so shamed by this exhibition of courage on the part of their one armed manager, that they did not hesitate to follow him down the rope. To keep the heart in them and to watch the progress of the work, Mr. Baldwin day after day went through this dangerous performance.

Before the ditch was completed a new danger appeared. Claus Spreckels, who exerted a great influence over King Kalakaua, obtained on July 8, 1878, a lease of the waters, including those in the section to be traversed by the Hamakua Ditch,

> That are not utilized on or before the date of these presents – provided that such grant shall not interfere with prior or vested rights of other parties in and to water of said streams or on government lands.

This lease made it absolutely essential that the work be completed within the time limit, namely, September 30, 1878, otherwise the water would go to Mr. Spreckels. Unfortunately on July 9, 1878, Samuel Alexander left on a trip to Europe with his brother William, probably not being aware of the lease to Mr. Spreckels, and it was left to Mr. Baldwin, without

the help of his partner and without assistance from any trained engineer, to carry the task to completion before his rights should be forfeited.

Mr. Langford, who superintended the work, was, in fact, a carpenter by trade and consulted with Mr. Baldwin about all details, while the overseers (selected from a band of shipwrecked sailors) and the laborers were quite inexperienced in the kind of work required.

At last, as the result of untiring effort, the work was finished, only just in time, but soon enough to give the lie to the dismal prophets who declared that the enterprise must fail and that Spreckels would get the water which Baldwin and Alexander had worked so hard to obtain.

It was a great day on Maui when the water came through the Maliko pipe on the southwestern side of the gulch. When word was brought that the time had come Father Baldwin left Sunnyside for the scene of operations on horseback. Mrs. Baldwin, however, could not endure to be left behind and, securing another horse, followed, using a punuku (noose about the horse's nose) since no bridle was available. She arrived unfortunately just too late to see the water come through the pipes.

This event was extremely puzzling to the natives, who had prophesied freely that not Kamuela (Samuel Alexander), Paluina (Mr. Baldwin), nor any one else could make water flow through a pipe uphill, the principle of the inverted siphon not having at that time penetrated the native mind.

The following excerpts are taken from an account

The Hamakua Ditch Trail

East Maui, Hawaiian Islands

of the ditch by F. L. Clarke published in Thrum's *Annual for 1878*:

The line, some seventeen miles in extent, with the exception of a few miles near the plantation, passes through the dense forest that covers the side of the mountain, and in running the levels for the work many large ravines and innumerable small valleys and gulches were encountered. In the smaller of these the ditch winds its way, with here and there a flume striding the hollow, while through nine of the larger the water is carried in pipes twenty-six inches in diameter.

The digging of the ditch was a work of no small magnitude. A large gang of men, sometimes numbering two hundred, was employed in the work, and the providing of food, shelter, tools, etc., was equal to the care of a regiment of soldiers on the march. As the grade of the ditch gradually carried the work high up into the woods, cart-roads had to be surveyed and cut from the main road to the shifting camps. All the heavy timbers for flumes, etc., were painfully dragged up hill and down, and in and out of deep gulches, severely taxing the energies and strength of man and beast, while the ever-recurring question of a satisfactory food supply created a demand for everything eatable to be obtained from the natives within ten miles, besides large supplies drawn from Honolulu and abroad.

At the head of the work many difficult ledges of rock were encountered, and blasting and tunneling were resorted to, to reach the coveted water. While work on the ditch was thus progressing, pipe makers from San Francisco were busied riveting together the broad sheets of iron to make the huge lengths of tube fitted to cross the deep ravines. These lengths had each to be immersed in a bath of pitch and tar which coated them inside and out, preserving the iron from rust, and effectually stopping all minute leaks. The lengths thus prepared being placed in position in the bottom of the ravines, the upright lengths were fitted to each other (like lengths of stove-pipe) with the greatest care, and clamped firmly to the rocky sides of the cliffs. Their perpendicular

length varies from 90 feet to 450 feet; the greatest being the pipe that carries the water down into, across, and out of Maliko gulch to the Baldwin and Alexander Plantations. At this point every one engaged on the work toiled at the risk of his life; for the sides of the ravines are almost perpendicular, and a "bed" had to be constructed down these sides. Then each length of pipe was lowered into the ravine and placed carefully in position; after which the perpendicular lengths were built up to the brink.

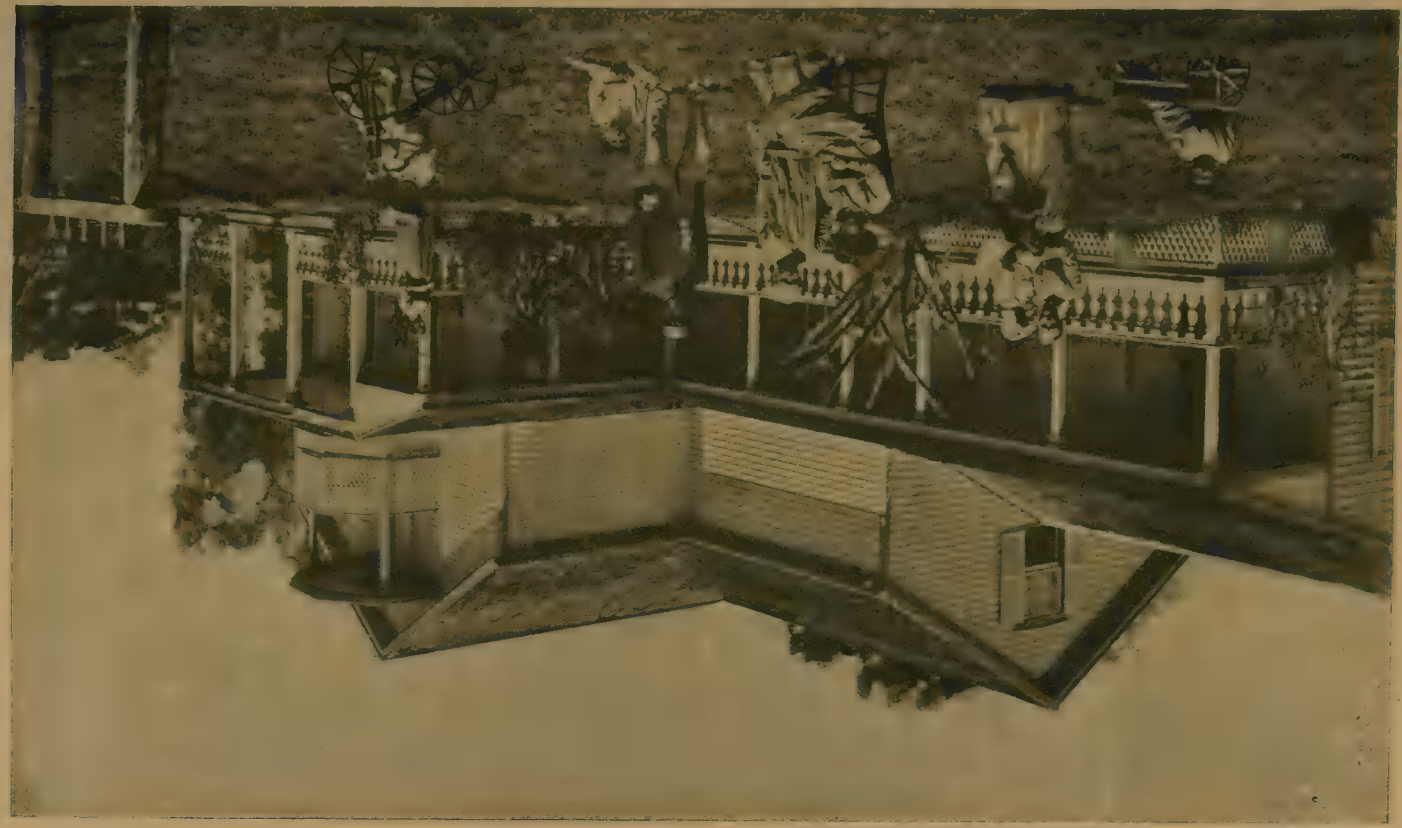
The whole work cannot yet be said to be completed, for although the water supply was introduced to Haiku's fields July 4th, 1877, within a year from its inception, it is the aim of its projectors to continue on the work till it reaches the Nailiilihaele gulch, thus taking in six principal streams for their supply, as per grant from government, viz: Honapau, Holawa, Huelo, Hoalua, Kailua and Nailiilihaele. The ditch is now as far as Hoalua gulch, and will be continued during the winter as the weather will permit.

After the construction of the ditch the plantation had in irrigation a weapon which though not always effective against drought, was sufficiently so to enable it to go steadily ahead, while the improved prices for sugar under reciprocity also helped the situation, and in time the old hard times were almost forgotten in the days of plenty and prosperity that followed.

The building of this ditch was an event of the utmost significance, not only to the Island of Maui but to the whole group. In all of the Islands similar conditions existed, which the progressive planters began to meet in the way which had been shown by Alexander and Baldwin on Maui. The results on that Island have been impressive. The Spreckels, Lowrie, Koolau and other ditches have followed the Hamakua ditch, and Central Maui, which was once

Sunnyside Home, East Maui in 1883

From left to right: Frank, Maria, Fred, Mrs. Baldwin, Maud, Mr. Baldwin, William, Miss Armstrong, and Arthur Baldwin



a bare waste, is now one of the most productive spots on the globe, supporting a prosperous population where formerly little existed besides the razorback hog, the prickly pear, and wild indigo.

During the six years following the building of the ditch the family lived very happily at the Sunnyside home. How many are the delightful memories which the Baldwin children cherish of those Sunnyside days! Of Fannie, the goat (a male goat, by the way), of games of local invention such as "Mr. Bixby's game" and "Mule," in which Mr. Baldwin used to join occasionally upon his return from work, of the abundant harvests of figs and mulberries, of swimming in the plantation reservoir, of trips to Olinda and many others.

In 1882 an auction was held at which most of the Sunnyside furniture was disposed of, and Mr. and Mrs. Baldwin, accompanied by the children and Cho, Japanese nurse for the baby (Fred), left for San Francisco on the little schooner Anna, Captain McCullough in command, making the voyage from Kahului to the coast in nineteen eventful days. It was a very jolly party, as always happened when "Uncle Charlie Dickey" was present, and to the children no voyage of such surpassing interest has ever been made before or since. Nor did ever explorer behold a more entrancing sight than did they when they awoke one morning to find the Anna anchored in the Bay of San Francisco with its ferryboats, tugs, sailing ships, steamers, and its cities perched high on the surrounding hills.

A house was rented on Vallejo Street in San Fran-

cisco and all the children except Frank, aged four, and Fred, aged only a very little, attended the Jackson Street School. Harry Baldwin's eighteen-dollar suit, adventures and fights with Tom Canty, the drunkard's son, excursions with Mrs. Baldwin to Woodword's Gardens (now Golden Gate Park), the Cliff House, and the Presidio, the "snow storm" of 1882 which more nearly resembled a snow storm than anything San Francisco had seen for many years, these are all matters of which pleasant memories will long remain.

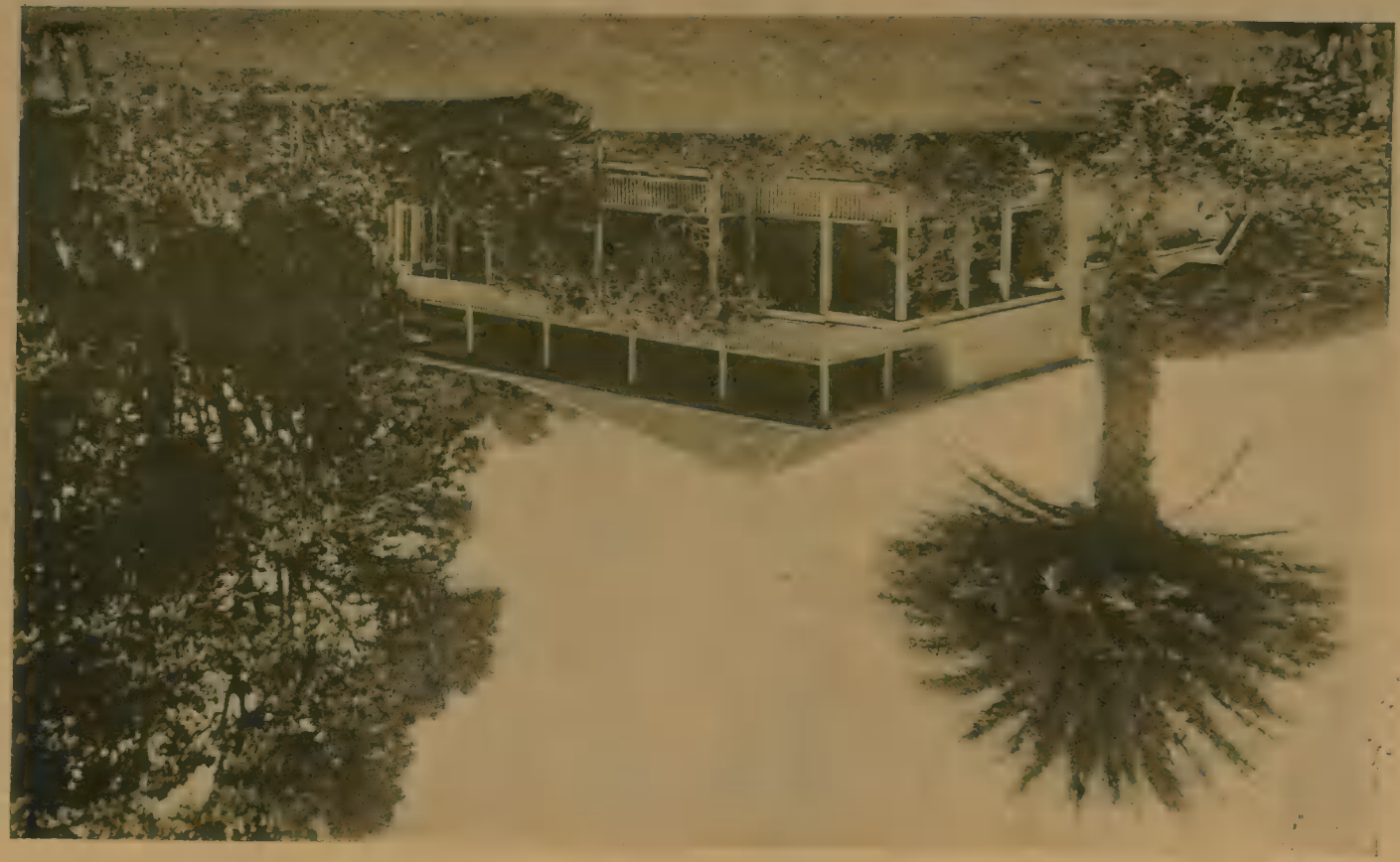
Mr. Baldwin shortly after arriving in San Francisco, left with his friend, William H. Bailey, for a trip to Louisiana and elsewhere in the South and then returned to Maui whence he came back in 1883 to bring the family home on the old steamer Suez.

Shortly after the return of the family to Sunnyside, he accepted the management of the Haiku plantation in place of Mr. Samuel Alexander, who had resigned on account of ill health and had moved to California. Mr. E. M. Walsh was made manager of the Paia plantation in place of Mr. Baldwin.

In the meantime Mr. Baldwin had become financially interested in the Haiku as well as the Paia plantation. It is interesting now to note in the old records of the former that in 1877 Mr. Alexander discussed with its board a plan "for the new mill to be constructed on the west side of Maliko Gulch" (the Hamakuapoko mill). Later in 1877 it was decided to offer the plantation to Spreckels at the bottom price of five hundred thousand dollars (a deal that fortunately was never consummated). In 1881

The Haiku Home

Maui, Hawaiian Islands



Mr. Baldwin bought his first fifty shares of its stock and was shortly afterwards elected its vice-president.

More of the family memories and history are connected with the beautiful old home at Haiku than even at Sunnyside, its earliest home, or Maluhia, its latest.

Mr. Baldwin, however, was almost too active a man to enjoy his home, working as he did with the most intense energy, being in the saddle at four or five in the morning and often riding twenty or twenty-five miles before breakfast, after which he would be off again for the rest of the day.

And yet we remember how of an evening he would send for a group of music lovers with their various instruments and among them would come limping in old Schneider, the tanner, with his violin. Then, himself playing his reed organ (using his feet for the bass parts), they would enjoy a feast of music which no doubt drove black care over the hills and far away.

On the Sabbath also did all thought of plantations, business, debt, and care take flight from the household. On that day, strictly observed though it was, the family came closer together. The father had then time to manifest the love and affection for his children, which throughout his life was one of his leading motives, and what a rock of comfort and strength he was!

Sunday morning began with prayer, followed after breakfast by study of the coming Sunday School lesson with Mrs. Baldwin, a short interval while horses and carriages were being got ready, after which the children usually on horseback and the elders by car-

riage (which it was a great honor to the youngsters to be permitted to drive), all would go some five miles to the old Makawao church where the countryside met, exchanged gossip, and worshiped together. Homeward bound, how the boys enjoyed to fly their ponies over the ditch at Kaluanui and what excitement when driving to pass, if one could, the Dickey's buggy drawn by the fleet footed Hector, a Young Venture colt! In fact the question of the superiority of Hector to the Baldwins' Dick, Katy C., and Black Bess has not been to this day settled to the satisfaction of both families.

Sunday afternoons the neighbors, the Dickeys and the Beckwiths, with their guests would usually gather in one house or the other for a "sing" and bad little boys who didn't want to take part found it generally expedient to attend.

Those were the Sundays of pleasant memories. But Monday came around in Haiku as inevitably as it does elsewhere. Then the children would go back to the little private school in the Haiku grounds, and their father from early morning until nightfall to his work on the plantation.

The Haiku Sugar Company was then heavily in debt to its agents, Castle and Cooke. The land on the windward side of Maliko Gulch was becoming exhausted. A great fire destroyed the "Trash House" at Haiku. Notwithstanding these and other troubles, in a very few years Mr. Baldwin had the plantation out of debt and for the first time since its start in 1858, paying dividends, an achievement which im-

mediately placed him in the first rank of Hawaiian plantation managers.

These results were achieved partly through the manager's never failing energy and partly by his sagacity in abandoning the old Haiku mill (built in 1861) and substituting in its place and in place of the Haiku lands the mill and lands at Hamakuapoko. With increasing prosperity, more and more lands, including that of the neighboring plantations, were taken over and the theatre of operations moved steadily southward away from Haiku.

The old mill at Haiku became in time a picturesque ruin and the Haiku cane-fields grazing land and a wonderful playground for the Baldwin children, who found frequent occasion to lasso the harmless horses and cattle pastured there. Sometimes, be it said with shame, when their father was far away, they would ride to the remote districts of Mahuwa and Kuiaha and rope and unrope the unhappy steers without even the pretense of an excuse (a crime now first openly confessed).

The cattle and horse ranch, however, though to the boys the most important part of the plantation, was one of its least significant features to Mr. Baldwin, who concentrated his attention upon the mill and the cane-fields, not worrying much about what befell in Haiku when his back was turned. While the children played, he worked with hardly a respite until in 1887 he went on a well-earned vacation trip with his brother-in-law, Samuel M. Damon, to England where he saw the Queen's Jubilee.

During the active and prosperous years which fol-

lowed, he began more and more to engage in public affairs. In those days the government of the kingdom had fallen upon evil days and "the wicked flourished like a green bay tree." The better elements were compelled to take action. Mr. Baldwin, whose inclinations were against public life, joined the movement with great reluctance and solely from a sense of duty, but once in the fight for clean politics, he was never again out of it. The steps which led him to take part are told as follows by his old friend, Mr. W. R. Castle:

> It was resolved to make a strong fight for the election of honest and progressive members of the Legislature for the session opening in April, 1886, and in the latter part of the year 1885 I was sent to look over the field and confer with different influential people on the Islands about the prospects, and what sort of assistance could be expected. On Maui I was asked more particularly to see Mr. Baldwin and went out at once to Paia. He was living at that time in the old Haiku Plantation house. When he was ready to go home to dinner, we started for Haiku. The conversation on the road was memorable. We talked first of old days, then of business matters, changes in Honolulu, the conduct of Kalakaua since he had been made King, and various other matters of like nature. I was extremely interested in Mr. Baldwin's cautious view of public questions then pending. He did not state definitely just what his attitude would be on the proposed progressive or reform campaign, but tried to inform himself as to the opinions of business men in Honolulu, who had become stirred up by the condition of things to the point when they had determined to make a move. It was evident that he felt that there had been too much apathy on political matters. At the same time he stated plainly that he was averse to adopting measures which would have a tendency to destroy the Hawaiian Monarchy, but appeared to be entirely satisfied with the attitude of business

Henry Perrine Baldwin

At the age of about 45

people in Honolulu, which was thoroughly loyal to the existing government but determined that the unscrupulous ambition of the King should be curbed, and that the government must be carried on honestly, economically and in the interest of the governed, and not for the supposed amusement of Kalakaua. He expressed himself as in sympathy with that attitude and with those opinions but seemed unwilling to add to his other very heavy cares, the responsibility of a campaign on Maui. There is no question but that he held very progressive, vigorous and decided views on public questions and was averse to the adoption of any measure which would tend to overthrow the historic Hawaiian Monarchy. We agreed on those points and, after some further interviews with others, I returned to Honolulu.

The King was triumphant in that Election and the Legislature showed only nine Reform members, the rest, outside of the House of Nobles, being all candidates pledged to support David Kalakaua in any measure that he might wish to have introduced. From letters written by Mr. Baldwin to members of the Legislature and comments by himself when in town, it is evident that he took a very strong interest in what was going on, though he still persisted in refusing to take any public position.

The prorogation of this Legislature was followed by the organization of what was known as the "Hawaiian League." It was called revolutionary, but an organization to procure, if possible, and insist upon government by constitutional means, can hardly be called revolutionary. There was a very strong element in the league determined to bring about annexation to the United States, but prior to the mass meeting which finally resulted in a revolution, by which Kalakaua was compelled to give a new and more liberal constitution, this annexation element, after a long and very bitter discussion, was defeated and the Hawaiians, meaning thereby those of Hawaiian birth, parentage and affiliation, procured a promise on the part of the league that its attempts would be confined to a reformed Hawaiian government, under suf-

ficient guaranties to insure responsible and safe government.

The promulgation of the Constitution of 1887, was followed immediately by an election in which Mr. Baldwin consented to stand for election as a representative of the Reform Party, and he then became a member of the first Reform Legislature, which had two sessions, the special session of 1887 and the regular session of 1888.

Those were very troublous times. Race feeling engendered by the Revolution of 1887 was very bitter. The king and his partisans attempted to pass such bills as those providing for opium licenses and the removal of restrictions on the sale of liquor to Hawaiians, measures which were opposed by the members of the Reform Party, including among their numbers some of the best men of the kingdom.

Mr. Baldwin served in that session and almost continuously thereafter on the Foreign Relations Committee, a very important body. In subsequent sessions he served on the Finance Committee and on numerous special committees. In connection with his work on the Foreign Relations Committee, during this session of 1887 he brought in a minority report severely condemning the participants in the notorious London Loan affair, which was authorized by the corrupt Legislature of 1886. Among other activities he introduced a bill making it unlawful to sell liquor at retail outside of Honolulu. Though passed, this bill was vetoed by the king.

Says Mr. W. R. Castle:

His ability, really amounting to genius, in financial matters was felt in measures, suggested by his committee, which became law. Mr. Baldwin also introduced a measure with regard to the age for compulsory education providing that

only pupils over thirteen years of age, who could pass certain examinations, should be allowed to engage in manual labor. While this bill was defeated at that time, it was wise and just and has since been recognized and incorporated in the laws of the country and regulations of the Board of Education.

From 1887 to 1903, he was continuously a member of the upper house of the Legislature, known as the House of Nobles under the Monarchy, and the Senate under the Republic and the territorial form of government. During this period he commanded to an unusual degree the confidence of the natives. Notwithstanding the bad feeling which often prevailed, he was only once defeated in his campaigns for reelection. Throughout his service in the Legislature he rendered invaluable service as a great reconciler of the various factions. No one was a better or more sincere friend to the Hawaiians, a fact which they themselves always recognized. Fortunate it was that the man whom they so trusted should have been of sterling Christian character, wise and of great breadth of view and sympathy.

An indication of the sort of thing that had to be met in those legislatures may be gathered from the following petitions on the burning question of leprosy treatment presented to the Legislature in 1889:

1. That the present board of health be removed.

2. That a board be appointed that will show more kindness in the way of doing business.

3. That persons who profess to be able to cure leprosy be allowed the opportunity to do so.

4. That people be prohibited from taking crabs, etc., from the reef opposite the leper settlement.

5. That Dr. Emerson be prohibited from the practice of medicine in the Kingdom.

Also the following:

1. That the taking of lepers to Kalawao be discontinued.
2. That all lepers be allowed to return to their homes.
3. That the board of health be disbanded.
4. That everybody be allowed to doctor the lepers.

The universal testimony is that his rare combination of tact and firmness did excellent work during this period, in holding in check his more radical and often ignorant colleagues. This was of vital importance in defeating the opium and lottery rings and all the intrigues engaged in by the unscrupulous adventurers of those days.

At the time of the Wilcox Revolution in 1889, and of the attempt of the king in 1890 to assemble a convention with a view to restoring some of the royal prerogatives of the old constitution, Mr. Baldwin, according to Dr. William D. Alexander, was a great "moderating influence and balance wheel" and helped materially in the defeat of this dangerous project. No doubt if there had been many more like him engaged in public affairs, there would have been less talk of missionary and anti-missionary, of haole and anti-haole.

The session of 1891 was an exceedingly stormy one. The recently organized National Reform Party, which was earnestly opposed to reform, swept the boards clean on every Island except Maui and Kauai. On Maui Mr. Baldwin and C. H. Dickey were the only Reform (opposed to the National Reform Party) candidates elected. When the Legislature assem-

bled, Thurston, minister of the interior, accused his colleague C. W. Ashford, the attorney general, of conspiring with V. V. Ashford and "Bob" Wilcox to organize an insurrection for the purpose of restoring the king to his former power. The majority of the Committee on Foreign Affairs retorted by charging ministers Austin, Thurston, and Damon (all of the Reform Party) with endeavoring through the proposed Treaty of 1889 to lay the foundations for annexation of the Islands to the United States. The reform ministry was then voted out of office. Mr. Baldwin brought in a minority report for the Foreign Affairs Committee which was thus characterized by the *Hawaiian Gazette* of that time:

> The minority report of the Foreign Affairs Committee presented by Noble Baldwin, the full text of which has been published in these columns, is in many ways one of the most notable reports which has been presented to the Legislature. The situation was a peculiar one. The majority report was a violent partizan document, not merely abusive in its terms, but actually unparliamentary in its language. Under these circumstances it would have been no wonder if the minority report had shown something of the same want of temper and measure. But nothing of these qualities is visible in this report, which is conspicuous by its moderation, fairness, and candor. The report amounts, indeed, to a complete vindication of the foreign policy of the late ministry, but it is so, not through any ingenious or elaborate argumentation, but because it is a calm, complete objective statement of the facts.

To return now to business matters: it is interesting to recall that about this time Mr. Claus Spreckels tried urgently to induce Mr. Baldwin to approve of the consolidation of the Haiku, Paia, and Hawaiian Commercial plantations (the last being controlled by

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The old Hamakuapoko Mill, Maui

Mr. Baldwin in the foreground

Mr. Spreckels). Mr. Baldwin was to be made manager of the immense plantation which would result from the combination, and was almost persuaded. No doubt he was always glad that he finally declined the proposition.

In the summer of 1889 he went with his wife and three oldest children, with members of the families of Messrs. S. T. Alexander and J. B. Atherton, to England and continental Europe.

While in Scotland he met Messrs. W. R. Watson and E. M. Walsh and arranged with them for an assignment of a lease held by them on a part of the Gay and Robinson lands on Kauai to a new plantation incorporated on October 30, 1889 as the Hawaiian Sugar Company.

A few years after this event and before the necessary preliminary improvements had been made, or all the money therefor called in from the stockholders, the McKinley Tariff Bill was passed by the United States Congress, putting sugar on the free list, and thus nullifying to the islands the advantages of the reciprocity treaty. The era of rather extravagant prosperity which had prevailed for several years in the Hawaiian sugar industry suddenly ceased. The price of sugar fell at first to the extent of two cents a pound. Dividends were passed and rigid systems of economy were put in practice. Lessons were thus learned from which the Islands have ever since benefited.

At this time the stockholders of the Hawaiian Sugar Company, although they had already paid in a part of their subscriptions, being frightened at the

gloomy outlook ahead were not inclined to proceed with the enterprise. Mr. Baldwin, however, was not discouraged. He persuaded the stockholders to stand by the new plantation, assuring them that he would not call for more than seventy per cent of their subscriptions. This promise he kept notwithstanding the building of an immense irrigation ditch, a large diffusion mill, and other improvements. To supply his part of this subscription, Mr. Baldwin himself went heavily into debt to J. D. Spreckels and Brothers of San Francisco, a debt which was long a burden, and even a danger.

The Hanapepe Ditch of the Hawaiian Sugar Company, built in 1890 and 1891, like the Hamakua Ditch on Maui, is a lasting monument to Mr. Baldwin's ability and energy. Both were laid out in large part by him and although he had had no technical education as a civil engineer, both are remarkable examples of engineering skill. In fact, Mr. Allardt, a California engineer of excellent reputation, having been engaged to look over the plans for the Hanapepe Ditch before construction was commenced, reported he could suggest no improvements of importance.

In 1891 occurred the death of King Kalakaua. With all his faults he had many of the kindly characteristics of his race, and his relations with Mr. Baldwin were not unfriendly, notwithstanding the latter's frequent political opposition. The king in fact often invited him to the palace and manifested appreciation of his friendship for the Hawaiians by appointing him to the order of Kulia.

Upon the accession of Queen Liliuokalani it was

hoped that an era of good feeling had been inaugurated. Early in her reign, at Haiku Mr. Baldwin gave a great *luau* [native feast] in her honor. There were present more than two thousand persons and a great quantity of meats, vegetables, and delicacies was cooked (and eaten) in the old Hawaiian fashion. Mr. Baldwin made a happy speech in the Hawaiian language, and there were eloquent responses from the natives present, all full of good feeling, notwithstanding that many of the orators had previously expressed the most violent sentiments against the whites, the missionaries, and the like. Such was the kindly influence of food and hospitality.

Later when the affairs of the unfortunate queen reached a crisis and the city of Honolulu was aroused and determined to depose her from the throne, Mr. Baldwin standing practically alone among the men of his party, addressed the people urging that only such means should be adopted as were "within the Constitution." This speech, however, fell upon deaf ears and seeing that he was hopelessly in the minority he gave up his attempt to moderate the passion of the hour.

Nevertheless, upon the establishment of the Provisional Government in 1893, he became one of its most substantial adherents and was relied upon by members of the government for his wise counsel and because of the influence which he commanded, especially on the Island of Maui.

In this year of 1893, there was much in business to occupy his attention. The McKinley Bill was then passed with the almost distastrous result to the sugar

Henry Perrine Baldwin

At about the age of 50

industry already mentioned; and Mr. Baldwin was obliged to work very hard to keep his plantations alive until prosperity should return.

About this time, Mr. Morrison, manager of the Hawaiian Sugar Company, was obliged, on account of ill health, to take a long vacation, and Mr. Baldwin moved with his family to Makaweli Kauai to take personal charge of that plantation. The situation there was serious. The diffusion process in the mill was not proving successful. It was necessary to eliminate the discontent which prevailed among the higher employees. These months which he spent on Kauai were some of the hardest and most wearing of his life. At the end he turned over a much improved plantation to Mr. Morrison upon the latter's return from Scotland.

A memorable part of the Kauai visit was a trip which Mr. and Mrs. Baldwin took behind a four horse team, accompanied by the writer of this memoir around the Island of Kauai. On the way they spent a delightful night with the Rice family at Lihue. At Hanalei, their journey's end, they revisited the old Waioli house, Father Alexander's first home in the Hawaiian Islands. It was a day full of reminiscences of the early missionary life.

An incident of the Kauai residence, very characteristic of Mr. Baldwin, occurred as follows: the writer having been invited by Mr. Francis Gay to shoot an occasional wild turkey on the Gay and Robinson lands, one day came upon a flock of the birds while riding with Mr. Baldwin up the side of Koulu Valley. The sportsman in Mr. Baldwin which no

amount of business or politics could quite suppress immediately conquered all else. Crying out "Arthur, let me see what I can do!" he took the shot gun and, one-armed as he was, straightway brought down a fine large turkey.

It now seems strange that we did not in those days marvel at his ability to do most things as well with one arm as other people did with two. For example, in this matter of shooting, he used to take his young sons on trips of happy memory to the mountain house at Olinda, and on the turkey hunts that ensued would often bring down his bird from horseback. Riding the high spirited horses he loved, he would take the reins in his teeth and open the heaviest of gates without dismounting; and to mount such horses without help seemed to him not difficult at all. When the family moved up the mountain to Olinda, he would carry a child seated on a pillow in front of his saddle and it occurred to no one to doubt that he could manage the business safely. His facility in dressing himself and preparing his meat and other food seems now remarkable. One of his daughters recalls how once when she could not remove a splinter from his hand, he had her hold the needle while he himself so operated his hand as to succeed where she had failed. A thousand such anecdotes might be told.

In the latter part of 1893, Mr. Baldwin with his family returned to Haiku, bringing with him, among other things, the white-faced Arabian pony, Bowery, which later was closely associated with the memory of his dearly loved son Fred.

In 1892 and 1893, there was built the Baldwin

Home at the Leper Settlement on the Island of Molokai. His old friend Brother Dutton, for many years, and at this writing, the true and faithful superintendent of the Baldwin Home says:

Father Damien began gathering some boys early in 1886. So when I came, in July, he had about fifteen, living in little huts around his house. Some of them might be called cabins. Soon we had about fifty boys and men. Two larger buildings were put up and the inmates increased rapidly in number.

Hon. H. P. Baldwin was eager to provide the home for boys and men, a home well constructed and convenient.

The first general construction of the Home was all paid for by Mr. Baldwin and he often invited me to call upon him for anything new or additional that might be needed.

Counting the living, we have had at the Baldwin Home 1073 inmates. We aim to operate the home as a big family – the largest on the Island.

The "outside" people, as all not in the homes are called, are always about two-thirds of the total. They live in families, part families, etc., etc. In the homes there are advantages and the opportunity for control, that would be impossible "outside."

How much good has been done in Bishop and Baldwin Homes – as to morals in general, as to sober living, in the building up of good character, in becoming accustomed to work of various sorts, no living person can estimate.

At Kalaupapa (the Bishop Home for Girls), the present management has made many improvements, better buildings, some regularity as to streets, etc.

Still for beauty, there is no peer to Baldwin Home. All who speak of it tell me this. I have not been away from Baldwin Home yard for nearly twenty years.

Mr. Baldwin's marked success as a manager is well known. To know his charities in like manner they must be searched out. This of the leper settlement that we have given his name, was a favorite with him. He told me so the last time I

The Leper Settlement at Kalawao,
Molokai, Hawaiian Islands

In the Foreground

The Baldwin Home for Boys

saw him. His cheerful disposition had already added much to his ever ready help. The evident value of the work in the higher sense, gave him pleasure, and I hope it may always be so to the Baldwin family, and to all of us here, with God's blessing.

The increasing pressure of his public and philanthropic enterprises induced Mr. Baldwin in the Fall of 1893 to make Mr. J. W. Colville, who had formerly been manager of the Paia plantation, manager also of the Haiku plantation, while he himself retained the position of general manager. This position, one of general oversight over these plantations and the others in which he was interested, leaving many of the details to the managers, including later his sons Harry and Frank, he continued to occupy under different designations for the rest of his life.

In 1894 he formed a partnership with his brother-in-law, Samuel T. Alexander, under the name of Alexander and Baldwin which in 1900 was incorporated under the name of Alexander and Baldwin, Limited. The firm was at first the San Francisco agency for the Haiku and Paia plantations only. In 1897 a Honolulu branch was established and the agency of the plantations transferred to it from the old firm of Castle and Cooke. Starting from a small beginning, the new firm at once set for itself an inflexibly high standard of business morality. Obligations were faithfully and promptly met. That such policies pay was manifested in the firm's steadily increasing business. Its further history is largely a history of Mr. Baldwin himself.

In 1894 he was a member of the convention which

was called to establish a Hawaiian Republic, serving on its executive and finance committees.

Under the Republic then inaugurated, he continued to be an active and influential member of the Legislature. Among other measures which he supported was the Land Act of 1895, which was framed in the interest of the small proprietors rather than of his own class.

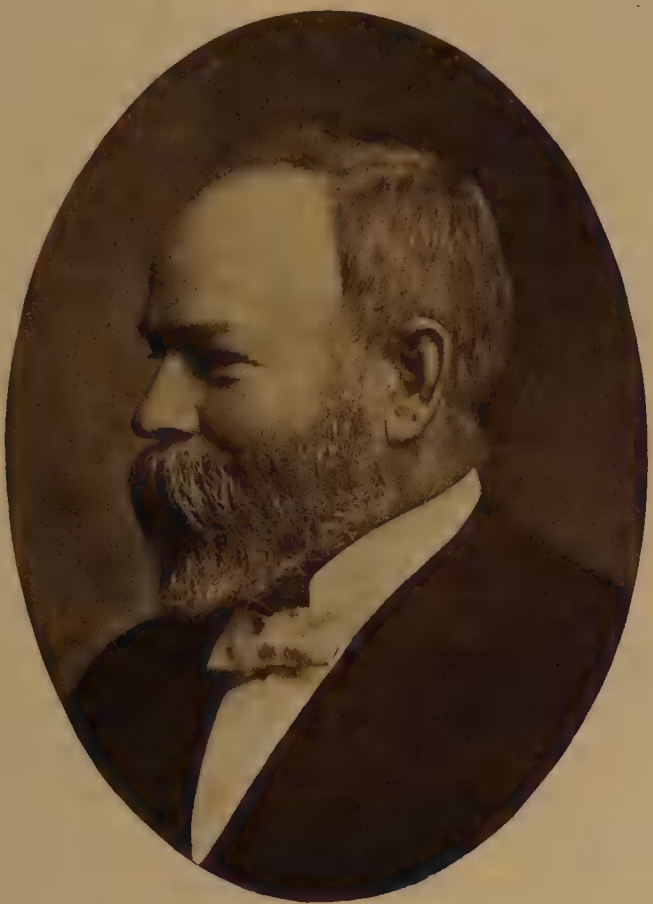
Judge S. B. Dole, then president of the republic, writing of this period, says:

> In those days he was often in my room at the Capitol on matters of public business, and always showed a desire to reach the bottom of propositions for legislation, and to act for the public interests. During the political disturbances of 1895, he was a helpful counsellor and ever maintained a cheerful optimism. I well remember his expedition for information at the time of the uprising of 1895. In one of the smaller coasting steamers he proceeded to several ports of Maui and Hawaii with instructions to land and communicate by telephone or otherwise with the available sources of information and obtain all possible data as to the political condition of those islands in relation to the uprising in Honolulu. He performed this mission quickly and with such discretion that his visits hardly provoked a ripple of excitement in those communities.

At this time, when the Island of Maui was cut off from communication with the outside world, all that the family knew of this mysterious trip was that H. P. Baldwin had landed at Makena for a few minutes one night from the little steamer Keauhou and from there had gone to the Island of Hawaii. Its natural anxiety, however, was set at rest some days later when the Honolulu authorities permitted the resumption of interisland navigation.

Henry Perrine Baldwin

At about the age of 55



During these years his charitable enterprises were constantly increasing. The Makawao Church was rebuilt at Paliuli on the site of the original Paia sugar-mill. Of this church Mr. Baldwin was always a faithful member, attending its services regularly, and contributing liberally to its financial needs. The East Maui Seminary for Hawaiian girls, having been burned to the ground, was rebuilt near the old Sunnyside home. In this institution, always a favorite with him, he constantly showed the most eager interest. The native Hawaiian ministers on the Island of Maui were supported, in large part, by him, and the interest of the Protestant and other churches aided in many ways. He rebuilt his father's old church at Wainee. Numerous young men were sent at his expense to school and college. His benefactions, in fact, were very large and were not usually known even to his own family.

Almost every morning at Haiku there would be two or three natives waiting for a word with him as he came out from breakfast to mount his horse. What passed between him and these old fellows we shall never know, but notwithstanding the pressure of his affairs he always seemed to find time to talk and advise with them, and never ceased in his *aloha* [love] for their race.

This feeling is perhaps best expressed by him in his own words, uttered on September 2, 1902, when putting Prince Kuhio in nomination as Republican candidate for delegate to Congress. We quote from the *Hawaiian Gazette* of the following day:

> In his nominating speech Mr. Baldwin said that he took

great pleasure in announcing as his choice for delegate a prince of the royal family of Hawaii. "I repeat," said he, "that it is a great privilege to offer the name of Prince Kalanianaole. I had my sixtieth birthday just a few days ago —"

"We hope you will have sixty more," interposed Delegate B. T. Guard, of Hilo, the members of the convention approving the sentiment with long applause.

Mr. Baldwin, continuing said, "As we grow older we do not, as a rule, celebrate our birthdays with the same gusto as when we were fifteen or sixteen years of age. I may say, though, that I spent the first fifty-one years of my life under the Hawaiian monarchy and the last nine years under other forms of government culminating in that of a Territory of the Republic of the United States.

"I cannot forget the pleasure of the years I lived under the monarchy, as a youth, as a young man, as a man of business. My remembrances of all those days give me a heartfelt aloha for Hawaii and the Hawaiians.

"But it is idle to look backward. We are entering upon a new era, an era full of large possibilities to these Islands. We are looking for a glorious outcome to the Hawaiian Islands as a branch of the great United States government.

"Now, I state that I nominate the Prince with a genuine aloha for himself and his native fellow-countrymen. The Republican party here should be proud that it is to have in its ranks a leader of the Hawaiians who has declared himself a Republican. I believe that the Prince himself should be proud that he has chosen to belong to that party, which is a party that stands for the good of the whole people."

In 1899 the Kihei lands near Maalaea Bay on Maui, of which Mr. Baldwin was one of the owners, were turned over to the new Kihei Plantation Company, Mr. Baldwin receiving for his share of the land eight hundred ninety-one thousand dollars par value of the stock, besides which he subscribed in cash for a considerable amount. These lands were naturally

fertile but were situated in an exceedingly dry district. The plan was to bring water to them by means of wells and pumps, as had already been done successfully at Ewa on Oahu. Mr. Baldwin assumed the presidency and worked hard but unsuccessfully to make the proposition a success. Often three or four times a week, he would ride his horse twenty miles to Kihei, spend the day there, and ride back at nightfall twenty miles to Haiku. Becoming convinced at last that he had received too large an amount of stock for his land in the boom period of the plantation's beginnings, he insisted on surrendering to the company four hundred forty-five thousand, five hundred dollars par value, equal to one-half of the stock given him for his land. Notwithstanding this unprecedented and generous action and despite the labor and thought that had been expended upon it, it became necessary in the end to abandon Kihei as a separate plantation.

Following upon the starting of the Kihei plantation, Mr. Baldwin's next enterprise was in connection with the already existing Hawaiian Commercial and Sugar Company. In 1898 the control of this plantation, which had been first with Mr. Claus Spreckels, and later, after some litigation, with his sons, was secured by Mr. Pollitz, a San Francisco stockbroker. The latter proceeded at once to Honolulu and offered an option on a controlling block of the stock to Mr. James B. Castle of Honolulu. The option was accepted and Mr. Baldwin and his associates of Alexander and Baldwin were included in the syndicate then formed to take over this stock, Mr. Castle be-

coming a partner of the firm of Alexander and Baldwin, Limited. From that time until his death Mr. Baldwin was the dominant personality in the affairs of the Hawaiian Commercial and Sugar Company. It had always been his dream, thus realized by the acquisition of this property with the others in which he was already interested, to see that great district of Central Maui with its possibilities of fertility and productiveness, understood by none so well as himself, grow and prosper under his guiding hand.

It did so grow and prosper, but not without years of anxiety and trial. The Hawaiian Commercial Company had never succeeded under its old management, and did not succeed under the new until the year 1902, when Mr. Baldwin took personal charge in place of Mr. Lowrie. At that time the debt of the plantation had increased to a dangerous degree. Its credit with the banks was almost gone. Its fields were "weedy," the laborers discontented, the expense heavy. In a year's time, the plantation under Mr. Baldwin's management had paid off a debt of eight hundred thousand dollars and was on a dividend-paying basis. Conditions surrounding employees were greatly improved and their loyalty and confidence in the management restored. This was one of Mr. Baldwin's greatest commercial successes. On the sentimental side, however, it involved the abandonment of the old Haiku home, which was not again regularly occupied by the family.

Shortly after the taking over of the control of the Hawaiian Commercial and Sugar Company by the so-called Alexander and Baldwin interests, the Hawai-

Looking across central Maui to Haleakala

ian Islands in 1898 were made a part of the United States, an event of the greatest commercial as well as political significance to the Islands. To industry this meant a stable government and the end of all fear of the imposition of a duty on Hawaiian sugar going into the United States. With these benefits came also certain burdens, including the shutting off of that great source of labor supply to the Pacific, the eastern part of Asia.

Upon annexation, moreover, the planters became considerably distressed about the possibility of disturbance due to the coming change from the system of contract labor which had prevailed up to that time (rather against the desires of such progressive planters as Mr. Baldwin) to the system prevailing in the United States. What would the many thousands of Japanese laborers do upon being suddenly and automatically freed from the obligation of their contracts? The readjustment was made with considerable difficulty on some of the Maui plantations on which the managers were not on the best of terms with their employees. On the Haiku and Paia plantations, however, the change was accomplished without any difficulty whatever. All nationalities among that polyglot collection of laborers trusted Mr. Baldwin implicity. The Japanese on the Hawaiian Commercial and Sugar Plantation having started a strike sent to their friends on the Haiku and Paia Plantations to inquire if Mr. Baldwin was *polalei* [to be trusted], and receiving a favorable answer, they too were satisfied and the strike was discontinued. This was typical of Mr. Baldwin's relations with the Jap-

anese and other laborers through his whole business career. He was always square, always just and although he did not allow imposition and had little use for a loafer, he treated his people well and made them as comfortable as possible in their homes. The result was that at no time did he have really serious labor difficulties on his plantations.

At the close both of Governor Dole's and Governor Carter's administrations, he was urged to be a candidate for the governorship. There was little doubt but that he would have secured the appointment if he had consented, as it was generally said that his was the one nomination which would meet with universal approval. He declined, however, feeling that with his ever increasing business cares and his advancing years it would be impossible for him to accept.

He was also led to this decision because of the fact that, in order to carry out his various business enterprises he had by the year 1900 accumulated a large debt. He had come to the conclusion that he must devote himself to freeing himself from this obligation, an object which after years of consistent effort he finally accomplished. Nevertheless he was able to spare considerable time for his various political duties, although not after 1903 holding any office under the government. He was thenceforth always a member of the Republican Campaign Committee for the Island of Maui, and always felt personal responsibility that the Island should "go Republican." New business enterprises, however, he consistently refused to go into, believing that he must first get out of debt before undertaking any others.

The modern Mill of the
Hawaiian Commercial and Sugar Company
at Puunene

From January 1902 until May 1906, he continued in the personal management of the Hawaiian Commercial and Sugar Company at the same time maintaining a general oversight over the other Alexander and Baldwin plantations, as well as the Haleakala and Honolua cattle ranches.

These were years of great business activity. Most of the plantations in which he was interested undertook extensive improvements calculated to render their positions more secure in case of bad times to come. Chief among these were the Lowrie Ditch undertaken by the Hawaiian Commercial and Sugar Company in 1900, the Koolau Ditch undertaken by the combined East Maui plantations in 1903 and 1904, the Olokele Ditch, built by the Hawaiian Sugar Company in 1902 to 1904, and the new mills which were built at Paia, Makaweli, and Puunene (the Hawaiian Commercial and Sugar Company). Mr. Baldwin was not only a moving spirit in all of these improvements, but took an important part in the general affairs of the sugar planters of all the Islands. In 1904 he was one of the organizers of the Sugar Factors Company, and also helped in the various activities of the Sugar Planters Association, such as its very successful agricultural experiment station and on several occasions he represented the Hawaiian planters in their negotiations with the sugar refiners of the East.

One of his typical busy days is thus described by one of his sons:

> I remember on one occasion he left Maui in the afternoon by the "James Makee," for Honolulu, arriving there the

next morning about ten o'clock. He attended to some business there and returned the same afternoon about three o'clock on one of the small boats, the "Iwalani," I think it was, arriving at Kihei on the following morning. There he got a horse from Mr. Pogue, who was then manager of the Kihei Plantation, rode over the Kihei Plantation, arriving at my house at Paliuli, just above the Paia Church. He had lunch with us, got a fresh horse, rode over to Hamakuapoko and looked over the fields and mill. He then rode over to Haiku and got another horse and rode up to Olinda, arriving there about half past six that evening. After dinner, so I am told, he sat up until about half past nine, apparently "as fresh as a daisy."

Only those who have experienced the sleeplessness and discomfort of travel on the smaller interisland steamers and have ridden over those great areas of plantation, some twenty miles in length, will appreciate how strenuous a day this was.

In those active days, if any one remonstrated with him for continuing to work so hard when he had earned the right to leisure if any man ever had, he would reply "I would rather wear out than rust out." The wearing process, however, although he would never admit it, began somewhat to gain upon him. Beginning with the year 1905, he was subjected to a series of shocks which in the end seriously impaired his strength. First came a heavy and unexpected blow in the death of his son, Fred, which occurred in New York, October 11, 1905. This son had spent much of his time with his parents in the home at Maluhia on Maui, and full as he was of life, activity, and promise, his loss left a void in the home which could not be filled. A few months later, Mr. Baldwin was obliged to undergo a severe operation for

mastoiditis which was performed in Honolulu by Doctor McDonough of Toronto. His former vitality and strength seemed never afterwards to have been fully recovered.

He wrote at this time to his friend Bishop Restarick of Honolulu:

> My dear Bishop: Your good kind letter of Sympathy was received while I was at the Hospital in Honolulu and has not been forgotten. Letters of sympathy when one is laid low touch the heart in a tender spot and *cannot* be forgotten.
>
> The blow seemed severe to me, but I feel it was needed to bring me to a full realization of how much I and my family have been prospered under Divine Providence and care, and to bring me to a higher sense of my duties to God and my fellow men.
>
> The lesson will not be forgotten.

Writing to the author of this memoir Bishop Restarick comments:

> To me this letter reveals more clearly than anything else, the real humility and trust of your Father. All great men, or men that I should esteem great, are humble when you get below the surface of the routine in which they must assert themselves, and I think that this letter shows the true spirit of your Father.

That he himself had perceived some loss of his strength appears in his letter of May, 1906 to William G. Cooke, secretary of the Hawaiian Commercial and Sugar Company, stating that he thought it well to anticipate a step which he had intended to take in the following year, namely to immediately resign his position as manager, adding: "The serious time I have been through, it seems to me, is a

Emily Alexander Baldwin

warning voice that it is time for me to step out of the direct management."

Symptoms of the trouble which later caused his death were first noticed about this time. In search of better health he went in 1907 with his wife and daughter, Charlotte, to Japan. The trip was a happy one, but his health did not improve.

He continued, nevertheless, upon his return to follow the affairs of the various plantations very closely, being still in the saddle or automobile a great part of the day. In January of 1909, however, he was taken with an attack of appendicitis and was barely saved by an operation performed by Dr. James R. Judd at the Puunene Hospital. In the summer of that year he went with Mrs. Baldwin on his last trip east. Among other places his travels included a very delightful expedition with Mrs. Baldwin and his son, Arthur, to the Muskoka Lake Region of Canada. His health was noticeably less vigorous than formerly at this time, and business and other cares seemed to disturb him more than ever before. Nevertheless, such was his love of natural beauty and of travel, his keen interest in all the affairs of the world, that he seemed thoroughly to enjoy the excursion.

Before he returned to Maui, the people of that Island held an election and for the first time in years rejected the Republican Party at the polls, a result which he attributed in part to his absence and for which he very severely blamed himself. He stated then that never again would he be absent from the Island at election time.

In the summer of 1910 an election was held in the

Islands at the instance of the American Congress, to ascertain whether the sentiment of the people was for or against the prohibition of the sale of liquor. Mr. Baldwin with all his old time vigor plunged into the fight on behalf of the prohibition cause, notwithstanding that he felt that it was unwise to have precipitated the issue at that time. Among other things he gave a great *luau* [feast] served to several thousand persons at Paia and himself spoke in Hawaiian on behalf of the cause. This combined with the labor of the preparation of the materials for the feast (he always himself followed such matters down to the smallest detail) resulted in a serious sickness. When barely recovered, he was out again, never sparing himself, making speeches and attending meetings until the end of the campaign which resulted, to his chagrin, in the complete success of the "wet" interests.

During the remaining two years of his life, while continuing to be active in business, politics, and philanthropy, he left to some extent the business details to his sons and others. More of his time was given to the enjoyment of his home at Maluhia (built in 1903), where he took the greatest delight in the planting and raising of fruit trees and flowers. It was always one of his keenest pleasures to own and develop a home and grounds upon the heights or mountainside as at Maluhia or Olinda, from whence he would never tire of the view of the hills, cane fields, and plantation villages of Central Maui and beyond over the waters of the Pacific Ocean to the Islands of Kohoolawe, Lanai, and Molokai. That was his coun-

The Home at Maluhia

Maui, Hawaiian Islands

try, the country to which he had given the best that was in him, and it is not strange that he loved it.

In the summer of 1911 his health grew rapidly worse. He went to Byron Hot Springs, California, and later to San Francisco, accompanied by Mrs. Baldwin (who from henceforth was rarely absent from his side) and by his son Dr. William D. Baldwin, in the hope that a change would restore him to at least part of his former strength. Instead he failed gradually and near the end of June, the decision was made to return to the Islands on the steamer Honolulan of the Matson Line. The voyage was made without incident direct to Kahului. As he was carried from the tender to the wharf, he recognized many, including some of the workmen, and called to them cheerily by name. Indeed he was cheery and retained his sense of humor, so far as conscious, until the last. For a little while it was hoped that he would improve, but once arrived at the Maluhia home he lived but a few days and died on July 8, 1911.

Few men have been so honored as he upon their death in so general and spontaneous an expression of grief by all classes of the community. On the afternoon of July 10, the day of the funeral, business was stopped at Honolulu. Many came to Maui from there and from the other Islands on the steamer Mauna Kea, specially chartered for the occasion. No doubt, however, if he had been there to see, the presence and grief of many of the great men of the territory would not have touched his heart as much as the manifestation of grief by the common laborers,

who by the hundreds and thousands on foot and horseback from all over the Island poured into Maluhia and the old church yard at the Makawo Cemetery to do honor to the memory of the man who was employer of many and the friend of all, the "Father of Maui" as he was called.

How noble a record he has left to his children and grandchildren! From beginning to end there is no blot on his scutcheon. His success in business came from hard work, energy, constructive imagination, the vision that can see into the future, ability to manage men and things, common sense, and inflexible honesty. There is nothing here of the craft and the scheming or the ruthlessness one associates with so many of the builders of industry. His was a life of Christianity practically applied. If any one word is significant of his character, perhaps it is justice. Every man who dealt with him received his due, often more, but never less. When his "worldly task" was done, he might have said with the evangelist:

> I have fought a good fight, I have finished my course, I have kept the faith.

EXTRACTS FROM NEWSPAPERS AND PERIODICALS

The Hawaiian Church Chronicle
July, 1911

MR. BALDWIN'S burial was wonderful. . . I was taken to Makawao by Mr. J. N. S. Williams. As we neared the cemetery we passed a continuous stream of people of every race and nation in the Islands. Many were walking and many were in every kind of vehicle from a buggy to a cane wagon to which horses could be attached. Hundreds were on horseback.

A large number went no farther than the cemetery and waited there for the interment.

As the Baldwin residence was approached the crowd of vehicles made advance difficult, and the dust was most disagreeable. At the house, Maluhia [Peace], crowds were pressing forward to look for the last time on the face of the one who had been dear to them.

As the throng passed the coffin those from Honolulu were directed to enter a room reserved for them. When I sat down, I recalled the time when my oldest daughter, her friend, Miss Burnham, the Reverend A. L. Hall, and myself came down from the summit of Haleakala, and how Mr. Baldwin insisted that we pass the remainder of the day and the night with them. Objections were overruled when Mrs. Baldwin said that her husband wished us to stay.

This was Maluhia–Peace. Yes, thank God that Mr. Baldwin reached home to die on the island on which he was born, in his own home, with his dear ones around him.

In this very room I had sat and talked with him. Yes, I thought:

> He has but gone from this room into the next;
> We, too, shall go in a minute.

From the chair in which I sat I could see the koa coffin in the next room, and could watch the men and women file by. I saw many a Japanese woman furtively wipe her eyes on the sleeve of her kimona, and many a Portuguese quietly take the corner of her shawl to dry her tears. Many a Hawaiian I saw go from the coffin with his handkerchief to his eyes. Many a stolid Oriental looked on the face of the dead and turned away with a pained look.

Many said to me later: "I have lost a friend." Others said: "I have lost my best friend." Others said: "No one is here out of curiosity; all have come because of respect and affection."

It is difficult to estimate how many people were present; it is easier to say that all were present who could get there.

Everything was simply done. The hymns were familiar. Abide with Me, Sun of My Soul, Lead, Kindly Light, and at the grave, Jesus, Lover of My Soul.

Books were distributed and the people requested to sing. It was fitting that one so simple and unostentatious should have just such a burial.

The only thing which was lavish was the flowers

sent from all parts. There were mountains of flowers. The costly set pieces, the rare orchids, all told the story of interest and regard and of a desire to express in outward way what hearts felt.

A Hawaiian said to me: "This is like the funeral of a Kamehameha." It was a royal funeral. It was the funeral of a king. Not of a king of wealth and power, though the deceased possessed these in large degree, but because he was a king over human hearts which he had brought into subjection and loyalty by his kindliness and sympathy. He was a king of love, because he had the spirit of "The King of Love."

Everywhere one heard the words: "I tell you he will be missed." "Yes," said one, "and by none so much as those for whom he had an aloha because of some service or some attachment of long ago."

God carries on His work when men who seem necessary are taken away. But it is difficult to see how Mr. Baldwin's place will be filled. He has left an indelible impress for good on the business, the politics, the social life of Maui, especially, and of the Islands generally.

Characters like that of Mr. Baldwin are not developed without suffering. It must have been a terrible trial when the accident occurred which nearly cost him his life, and cut him off from the great pleasure which he took in playing the organ. But he was one who instead of dwelling upon his loss dwelt upon the fact that he was spared to his wife and family and had work to do.

He bore other sorrows as bravely as he did the loss of his arm, and his sorrows softened and made him

more humble and more trustful. They made him also better able to comfort others by the comfort wherewith he himself had been comforted of God.

Our thoughts and prayer go out to the widow, but she will bear this as she has borne other griefs in patience, hope, and trustful confidence. May God send to her His choicest blessings and that comfort which He also can give, is the prayer of

HENRY B. RESTARICK, Bishop of Honolulu.

The Friend, August, 1911

A MAN of princely mold has gone from us to larger spheres. The details of his outer life are told elsewhere. The first impression Mr. Baldwin made upon a new friend was boundless energy. In his frame was pent up a spirit that matter could not house. That spirit was forever going forth in useful enterprises. Its owner was consumed with passion, not merely to do things, for a child pulling down a house of blocks yields to this sort of emotion, but to construct. The teaching of the whole industrial life of Mr. Baldwin was that of struggle to make permanent improvements. These Islands are immensely richer for his having lived. Every plantation he touched became more productive, and not merely for the moment but for all the future. He added greatly to the continuing forces for better living here. This spirit enabled him to put more hours into every day, and more effectiveness into each hour than is possible to most men. He was everlasting achieving from day dawn to bedtime. "He wore himself out" some of his friends say. Never. He lived his life fully as a man ought, and when his body could no longer house his spirit, it wisely set him free. Mere long life is no boon to a soul that may be called the Son of a Father described as Jesus did, "My Father worketh hitherto," that is "never rests." No one can remember Mr. Baldwin as anything but strong.

How much better thus than years of decline and crippling disease! Like all truly noble souls he was quiet, unassuming and modest. Being a worker himself loving physical toil, he could appreciate workingmen. Hence he was a most successful handler of labor. His men looked up to a manager who could and did beat them at being industrious. Others may speak of his great organizing, directing and financial ability as well as of his mastery of the problems of sugar culture. In all these spheres he was *facile princeps*. But to us the quality that stood next to that of indomitable energy was his kindness. It shone in his face and beamed forth from his manner and language. He had a great heart, and it set no bounds of prejudice. Being a worthy son of devoted missionaries he was of course a large giver. This occasions no surprise but his catholicity of spirit was a trait all his own. He realized that the men who helped him build his fortune looked at religion from all sorts of viewpoints. He respected each man's freedom of spirit and believed it incumbent on him to use his resources to aid every man to worship God in his own way. Hence Catholics, as well as Protestants, Mormons, and Hawaiian Scientists, Buddhists and Shinto believers could always count on his wide sympathy and aid. It was not policy that dictated this, but a great noble human heart. His own faith was as simple and deep as a child's trust in father and mother, a beautiful every day friendship with the Great Companion. His prayers were reverent and reflected the quiet profound faith that made life to him one constant sacrament.

It is no wonder that all Maui seemed to pour itself forth in great converging streams of humanity on the day of his burial. The occasion and the exercises were as simple and beautiful as the spirit that had gone home. No ostentation, no display, but an overflowing of multitudes of all the races of the Island to pay affection's tribute to the great manager. "We feel lonely now that our father is gone," said one simple-hearted Hawaiian. It was true because if there was one quality more than another which this life showed it was tender solicitude for the people of the soil. The man also spoke the feeling of all that vast throng. DOREMUS SCUDDER.

The Friend, August, 1911

AFTER a short account of Mr. Baldwin's life, Mr. Castle continues:

The history of these Islands would be incomplete without a reference to Mr. Baldwin's share in their political and social development. After the Revolution of 1893, he entered with all his resourcefulness into the complex and difficult questions presented for solution. His advice was sought and listened to with respect. He was a member of the Constitutional Convention of 1894, and for several sessions of the legislature his clear intellect and administrative ability were invaluable aids in guiding the young republic. Lately he had avoided actual participation in legislative and governmental work; but his strong and honest influence has continued to have great weight, not only on Maui, but throughout the Territory. The Hawaiians, embittered by the overthrow of the native monarchy, and long suspicious of those whom they formerly regarded as friends, soon learned that Mr. Baldwin was in very truth their best friend and the confidence thus restored continued to the end.

This very brief sketch of his life would be like an arch without the keystone, with no mention made of Mr. Baldwin's work for humanity. It is not possible to even enumerate the various fruits of his noble generosity. But who has not heard of the Baldwin

Home for the Children of Lepers, the Maunaolu Seminary, the schools, churches, and other institutions he has either established or assisted, built and endowed? One of his latest acts of love will not soon be forgotten, especially by the aged. He built and then endowed at Makawao, on Maui, a home for old people. If all of these acts had not been done so quietly and without ostentation, the world would have heard of very much more. But it was his desire that nothing he did should be trumpeted. Not even his family knew of all his acts of benevolence and charity. He frowned on all attempts to publish a story of his benevolence. It is doubtful whether he would permit what he did to be called "benevolences" or "charities;" for he had a strong and abiding sense of the wide duty to mankind of those whose business brought more than enough to supply personal needs only.

Of his personal character not much need be said; for all who knew him felt not only the magnetism of his fine character and manhood, but were impressed by his simplicity, freedom from ostentation, kind heart, courtesy to all about him, the lowest and the most degraded being treated with as great kindness and with as marked respect as those who were powerful or wealthy. It is difficult to justly estimate and judge such a man, for there is so much not yet known, but there is sufficient to justify the conviction that in his death Hawaii lost a faithful friend, and upright citizen, and all of its work for social, moral and religious uplift a most earnest supporter.

W[ILLIAM] R. C[ASTLE].

The Advertiser, July 10, 1911

HARDLY once in a generation does the death of a private citizen cause the generally widespread sorrow that is being manifested over the death of Henry P. Baldwin, whose funeral will be held at Makawao, Maui, this afternoon. His passing away is a distinct loss to the Territory as well as to his personal friends. His straightforward life and its honesty of purpose combined with the great work he accomplished should be an example and inspiration to the youth of these Islands.

Mr. Baldwin was born in Lahaina and passed the greater part of his life here, a life which was an open book. Never was the breath of any scandal breathed against him in connection with his home life, his business or political activities. He was the soul of honesty in all his transactions and with a democratic modesty that charmed all who met him he was as accessible to the most humble of his army of plantation workers as to his business associates. Any man who went to him with a grievance received the justice and consideration which his complaint might deserve. He was beloved by his workmen and the many men who spent a lifetime in his service are a living proof of his fair and just treatment of his subordinates.

It was as a real pioneer that Mr. Baldwin became interested in the development of the sugar industry

of the Islands. With an energy and optimism above praise he combated all obstacles in the way of success and set a pace in the industry which has brought unprecedented prosperity to the entire Territory. And in all his experience as manager of great interests he has been without guile. It is reported that when he died Mr. Baldwin was a multi-millionaire, but it can be said of him, what can be stated of few, that his fortune was acquired by making the earth fruitful, by adding to the blessings of mankind in food and work and in all his money there was no tainted dollar.

And with all his wealth he strove in his quiet way to accomplish as much good as possible. Wherever the old and forlorn, the sick or hungry needed comforting there could be depended upon a helping hand extended toward them with practical assistance. The home for the aged and needy at Paia, the home for boys on Molokai, the seminary for girls at Paia, the Baldwin home at Lahaina, the Alexander home at Wailuku, two churches and other benevolences, all testify to his love for his fellowmen and sympathetic heart. They will remain a monument to his memory and his work that all may know in after times the kind of a real man Henry P. Baldwin was.

The Evening Bulletin, July 10, 1911

HENRY P. Baldwin was in every sense one of the builders of Hawaii. And if he was not chief among them, it is because he was not self-assertive or in any sense bumptious; he sought results by coöperation and by enlisting the good will of his associates and found his greatest pleasure in the work rather than the glorification that comes of "getting the credit."

No man in these islands was a harder worker than Mr. Baldwin and while this habit no doubt carried him earlier to the grave, it is certain that he was happiest when engaged in the tasks of an active man.

Mr. Baldwin did a tremendous amount of creative work and pioneering that took courage as well as ability. Of all the men in the Islands who are ranked with him in the development of industries, it may be said with absolute truth that he worked his way up. He was first a sugar-cane planter. He gained all the experience of a farmer who plods along with poor return for hard physical labor. This experience he put to good account. He had confidence in himself and confidence in the industry with which he was associated, provided proper conditions were brought about, and he set himself to the task of improving the conditions with enthusiasm and determination.

Though he was a thorough expert in business, his early home missionary training was such as to give

him a broader view of life than the mere grinding out of dollars. He took a live interest in those about him. He realized that he had responsibilities in his relation to general community welfare. He did not forget, either in the days of prosperity or the hard days of threatening adversity when it became necessary to fight to retain that which he had won, that there are others and a man cannot succeed or fail for himself alone.

This brought him into public life, and there he served his fellow countrymen with absolute integrity. He was kindhearted. He understood the kindly character of the Hawaiians. He was born of American parents and trained in the best American ideals. He had the confidence of the American and the Hawaiian, and was blessed with excellent judgment in dealing with situations where conflicts between the old and the new gave rise to much bitterness. Mr. Baldwin did not seek political preferment. He was ready, however, at all times to do his share. In his political activities he worked for the success of those whom he believed best suited for public office. If the people decided otherwise, Mr. Baldwin was willing to work with the material at hand, doing his utmost to assure "better luck next time." He did not complain. He worked.

To sum up Mr. Baldwin's career by saying that he was an all-around good man may seem common place, but that expresses the deep sincere kindly feeling for him among all classes, the average men of Hawaii. His kind acts and philanthropies are more than any one person knows. He has left behind him monu-

ments in the form of kind deeds that make life worth while, as well as great enterprises. And we are inclined to believe that in the former he satisfied his ambitions, as the latter satisfied his love of work.

LETTERS OF SYMPATHY FROM
PERSONAL AND BUSINESS FRIENDS

Letters of Sympathy from Personal and Business Friends

HONOLULU, July 11, 1911.

MY DEAR MRS. BALDWIN: I hesitate even to intrude upon your grief, but I want to say a brief word.

I am sure that no one felt more sincerely the departure from this world of your dear husband than I did.

I shall write an article in the *Hawaiian Church Chronicle* about him which will go more deeply in the matter of my appreciation of Mr. Baldwin, but I want to say that my estimate of him was that he was really a great man. In nothing did he show himself greater than in the simplicity of his character. Money, position made no difference with his heart which to the loneliest old Hawaiian went out in a grasp of the hand, a look into the eyes, and a real aloha from his kindly heart.

Then came another mark of real greatness, humility. Firm, quick, farseeing, persevering in business his humility sprang from his living in an everpresent consciousness of responsibility to God. When I was thanking him once he said, "Bishop, I am but trying to act as a steward of God."

I think sometimes that after spending five hours in a carriage with him from eight o'clock in the evening

to one o'clock in the morning at Maalaea Bay waiting for the delayed Mauna Loa, that on some matters he felt he could speak freely with me.

His Burial! It was the burial of a King! I shall never forget the thousands who thronged and struggled to see his face for the last time. I sat where I could see many a Japanese woman wipe her eyes furtively with the sleeves of her kimona, or the Portuguese woman with the end of her scarf and the native sobbing in her handkerchief. But the men were the same. Many a Hawaiian and white man did I see go quickly outdoors and wipe his eyes.

It was a royal funeral because he had won their hearts by interest in the every day life of the people.

It was not his wealth it was himself. But why go on? I could write a volume.

No one ever died in these Islands who was so universally beloved.

Mr. Baldwin was spared to you many years. His great accident might have made you a widow. No! He was spared for his work.

The separation is, of course, hard, but it is not for very long. A life such as his is a proof of immortality. Not the flesh but the spirit impelled him in his principles and actions.

But we are not left as guessers about life eternal. Our Brother Jesus the Christ died and rose again, and in Him the grave is made known as the gateway to life. Your husband's splendid powers will find ample and enlarged scope in work which God has for him to do. In Paradise he works and rests. I look forward with joyous expectation to the meeting.

Meanwhile may God send His Light to shine upon him and prepare us for the meeting. There is no reason because he is in Paradise that his name should not be on our lips in prayer any more than if he were in New York. He is in God's care. He will pray for you, for all of us, and we can carry his name in remembrance to God. Faithfully yours,

HENRY B. RESTARICK.

From Sanford B. Dole

CASTINE, MAINE, October 16, 1911.

TO MRS. HENRY P. BALDWIN and her Family.

Dear Friends: When we left the train at Drezden a few weeks ago, Mr. Fred Glade met us with the sad news of the death of Mr. Baldwin. We were not greatly surprised as we had previously had disheartening information of his illness, yet it came to me with the shock of personal bereavement and with a vivid sense of the great loss his death had brought to Hawaii.

In childhood he and I were playmates and schoolmates, and although we followed different kinds of employment as we grew up, we met often and kept alive the boyhood friendship. It was with admiration and pride that I noted his rapid and successful progress in his chosen line of work. His fortitude in the cruel accident which deprived him of his arm many years ago lifted the veil that surrounds each one's personality and showed him to us the hero that he was. By his cheerful optimism and invincible high spirit he reduced to the possible minimum what seemed a heartbreaking calamity.

Perhaps no one can appreciate his public services more than I. Of remarkable soundness of judgment, he was a safe counsellor, and all the more so because he would not give an opinion tentatively, but waited until his mind was made up.

He had the attractive quality of looking on the bright side of things. It was a cheerful optimism that was an inspiration to many and was doubtless an

important element in his own conspicuous success. His innate modesty he held to the last; it was not affected by his remarkable accomplishments in the field of enterprise. Without any start in life but his own character and such education as Hawaiian schools afforded, he succeeded as few have done, making the obstacles and difficulties that beset him stepping stones to his progress, but no one could discover that this developed any pride or vanity in him; he remained simple-hearted, accessible, and kind. I like to think of his attractive disposition which was the outcome of a generous and sympathetic heart, and which won him so many friends and admirers. It was his kindness and broad sympathy that was the basis of his strong public spirit which has led him to do so much for the Hawaiian Islands and especially such great things for Maui.

I hardly know why I am writing these things to you who know them so well; it is, I think, because I must express in some way my admiration for him and my appreciation of his work and influence in Hawaii.

I cannot forget his many kindnesses to me personally. The princely way he entertained me in 1896, and provided for my tour of Maui, was, I feel, more, much more, than mere courtesy to a public official.

Anna and I both prize most highly the memory of our visit at Maluhia last year. To me it was a most satisfying renewal of our friendship, affording as it did a more intimate association with him than I had had for a long time.

Please accept our sincerest sympathy for you all.

Sincerely, SANFORD B. DOLE.

From William R. Castle

HONOLULU, HAWAII, July 14, 1911.

DEAR MRS. BALDWIN: Somehow, I always feel as if it might be an intrusion to write to one who has suffered such a loss as yours. Yet if no one wrote or said a word the family friends might think people were cold.

In Mr. Baldwin's death I too, feel a personal loss. Though I did not see him often, yet whenever we did meet I at least had a keen sense of pleasure. He was always stimulating and that in the best way, for one not only felt his intense energy and life, but there was an absence of anything commonplace or selfish. He rarely said anything of his inner life or of his generous plans for others, but somehow that part of him animated and one became aware of the generous and loyal nature, in a way which would be mysterious, if it were not true that such a soul can not hide itself. Once he said, not in these words, but I understood, that he who possesses wealth, holds it not for himself but that the world may be better.

My earliest acquaintance was at Punahou, where he was a "big boy." The "small boy" forms pretty correct opinions of his elders, and I think we (small boys) measured him pretty correctly. He was a leader, and so continued thru life. He was the soul of energy and perseverance and never anything but full of truth and honor. We absolutely believed in everything he did or said.

We must all go when our time comes, but to me it is a sad thought that he went before his time. If he could only have lived to enjoy the fruits of his energy, it would have been a joy to you all, but not only that, for his life was of the greatest value to all the community.

Please do not feel that you must answer this, I know how hard that is. It will be all right.

My wife joins me in love and sympathy to you all. Most sincerely yours. WILLIAM R. CASTLE.

From Charles R. Brown

CARROW HOUSE, NORWICH, ENGLAND.
August 17, 1911.

MY DEAR MRS. BALDWIN: The sad news has just reached me here of the death of your noble husband. What a loss, What a loss! To you first of all and most of all but to all the rest of us who knew him and loved him and to the great causes to which he has meant so much!

He was a prince among men and I count it a great honor to have known him and to have been in his home.

You have been greatly blessed in the love and companionship of such a man all these years and now in this time of great bereavement you will be blessed by Him who made you one with that comfort which comes out of the unseen.

I desire to express to you my sincere sympathy to you and to your children who are bereaved in the death of so noble and affectionate a father. Ever sincerely yours, CHARLES R. BROWN.

From H. Laws

SOUTH PASADENA, CALIFORNIA.
July 19, 1911.

DEAR MRS. BALDWIN: We have just learned through the arrival today of a Honolulu paper of the passing away of your dear husband, and the intelligence comes to us as a veritable personal loss.

Speaking for myself, I can truly say that my own maturer life in all that goes to make one's life nobler and purer in its aspirations and dealings with one's fellow men has felt no influence, outside of that of my own dear father, stronger than that of Mr. Baldwin's honorable, unselfish, forceful, Christian character and example. Many material benefits have come to my wife and myself through the kindnesses shown us during my eight years' business association with him on Maui, as well as through his aid and influence during our five years' subsequent residence in Honolulu, but more than all these do I value and cherish the privilege which was mine of having lived so long under the influence of his sterling character.

The merited tribute of universal respect by the Honolulu business community on the day of the funeral touched me deeply, and shows that a career inspired by the lofty principles that were the springs of Mr. Baldwin's activities does not fail to touch and move the best that is in mankind and compel its admiration. Such a life, a priceless jewel to the

immediate family, is also of inestimable value to the community in which it is lived, and is an incentive whose wonderworking for good can not be calculated and will never be known until the balance is struck in the final reckoning of the deeds of men.

More than ever do Mrs. Laws and I prize now the few moments of pleasant reminiscent intercourse we had with you and Mr. Baldwin here in Pasadena last winter.

We join in sincere and heartfelt sympathy for you and your family in your bereavement. Sincerely yours, H. LAWS.

From Charlie Dickey

HONOLULU, July 11, 1911.

DEAR SISTER EM: I was greatly distressed on arriving by the Wilhelima this morning to hear of dear Henry's death. I had hoped that the voyage on the Honolulan might brace him up and his constitution would assert itself as it has before and he would regain a certain portion of health, but it was not to be.

Henry was the best friend I ever had. We have been close friends all these thirty-eight years and I mourn his loss as though he had been an own brother.

We are not likely to see another like him in this country. He was indeed the "Father of Maui" as the paper called him. All the natives called him their "Matua" and in their troubles he was the one they went to. In all these years I have never called his attention to a person needing help but what he gave it. He was a good man through and through and could not be prevailed on to do anything against his conscience.

The poor, the churches, the schools, the thousands he has helped will feel his loss.

I cannot appreciate that he is really gone and I shall see him no more. I have lost a brother and more than a brother.

God bless you in your great sorrow and give you strength. Your loving brother,

CHARLIE [DICKEY].

From W. S. Nicoll

OLINDA, BRIDGE OF CALLY, SCOTLAND.
August 1, 1911.

MY DEAR MRS. BALDWIN: It was with very deep regret that Kate and I learned by the last mail that Mr. Baldwin had passed away on the eighth of July. Since coming here we had been unable to ascertain anything definite as to his condition, until we heard, a short time ago, that he was going back to Maui. We, of course did not know just what that meant, but feared very much.

I can never forget Mr. Baldwin's kindness to me when I went to Maui first, twenty-two years ago, and during all these years it has been a pleasure to work for one so considerate and honorable in all his dealings.

It does not seem that Maui without Mr. Baldwin, can ever be the same to me. And if, to an outsider, the loss seems so great, what must it be to you and the various members of your family?

I can imagine the anxiety and suffering you have gone through so devotedly during the last months, and to you especially and to each of the others we extend our heartfelt sympathy.

Our earnest hope is that God, who has sustained you through all so far, will still be with you in the days to come. Yours very sincerely, W. S. NICOLL.

From Dave T. Fleming

KAWAOHAE, MAUI, July 11, 1911.

DEAR MRS. BALDWIN: For me to try to say more than many others have said in expressing their sympathy with you, is impossible. But while some have lost a dear father, uncle, brother, or other relation, as the case may be, it affects many others who are not relatives, me among them.

Any young fellow starting out on a business life could do no better, I have always considered, than to study the life of Mr. Baldwin. Persevering, tactful, resourceful, upright, untiring, and true, he at last put himself at the very top of the list of business men in this country; nor was he content, having once got there, to drop out; but he maintained to the last the leadership he had so well earned.

And his methods were so clean and "above board" that I can honestly say that I have never heard a word against his character. And how many others among the business men in the country, those at the very top, would be willing to have their records scanned carefully by the public? Very few, if any.

And again, his generosity. The poor, the cripple, the orphan, or any other needy person never asked in vain. Out of his much, he gave much; no one ever lived closer to the dictates of his conscience on this line than did Mr. Baldwin.

Mrs. Baldwin, I feel that I have lost besides an

employer who never spoke a harsh word to me, a model after which to pattern my life if I wish it to be successful in *every* way, and a friend. I never went to him in trouble, because occasion never rose; but had I done so, no one else would have done more for me, for he helped every one who applied.

He has left us, and no one can be blamed for mourning the loss; but we young fellows in having had Mr. Baldwin's life before us, have just been given that many more talents to handle; and just so much more will be required of us. And he, having left us, I am sure is just waiting on the other side to be joined by the rest of his loved ones left here for a while yet.

Mrs. Baldwin, you and all of your family have my deepest sympathy—deeper than words can express.

Sincerely yours, DAVE T. FLEMING.

From the Leper Settlement

TO THE WIDOW, MRS. H. P. BALDWIN:
Greeting:

Whereas, the unexpected visit of the Angel of Death has terminated the duration of the earthly life of your most beloved husband, the Honorable H. P. Baldwin; and

Whereas, the Honorable H. P. Baldwin, having been a widely known charitable man throughout the Territory of Hawaii, has done for us deeds of charity on numerous occasions in the past, and among which, the Asylum, known as "Baldwin Home," Kalawao, exceeded all;

Therefore be it resolved, that we, inmates of Baldwin Home and victims of the dreaded scourge, are persuaded by the everlasting departure of the great philanthropist to express our deep sorrow and our most tender feeling of respect for his memory.

Be it further resolved, that we ask permission to join in your sorrow and to mourn together with him on this bank of the "Black River;" and

Be it still further resolved, that copies of these resolutions be forwarded to the widow and to the newspapers.

We are sorrowfully yours,

A. S. KAHOOHALAHALA, Chairman
B. PALIKAPU
A. J. KAUHAIHAO, Committee.

Baldwin Home, Kalawao, July 21, 1911.

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